SANNYĀSA DHARMA

BY

CHAMPAT RAI JAIN
Vidya Varidhi
Barrister-at-Law

Allahabad:
PRINTED AT THE BELVEDERE PRESS,
BY E. HALL.

ERRATA

Page	Line	From	
15	16th	bottom	Delete inverted commas.
17	20th	top	for *vrutus*, read *vratas*
28	12th	top	for *samarambha*, read *samārambha*
23	9th	bottom	for *samārambha*, read *samarambha*
31	2nd	bottom	for servants, read men-servants, maid-servants.
31	2nd	bottom	Delete vehicles, furniture.
32	5th	top	Delete attachment and aversion.
33	4th	bottom	Place inverted commas before The.
48	7th	bottom	Insert * *Cf.* at the commencement of the line.
59	13th	bottom	Enclose the words between 'with' and 'bhiksha' within brackets.
61	9th	bottom	for *upahrita*, read *apahrita*.
62	13th	top	for These are they, read Such are the ascetics.
68	7th	bottom	Place an asterisk [*] on *ālochanā*.
70	14th	bottom	Delete 'of.'
77	14th	bottom	Delete 'sobered.'
81	12th	bottom	for *arudra* read *raudra*.
96	6-7th	bottom	for say to himself, read thus address the alluring vision
98	19-20th	top	Delete either flat on his back or,
101	9th	bottom	for being, read being of an.
141	13th	bottom	for life—read life).

TABLE OF CONTENTS.

FOREWORD.

Sannyāsa Dharma is principally based on three of the Jaina Works, dealing with the rules of conduct prescribed for saints, namely, (1) the Mulachara, composed by Saint Vattakeri, which is the oldest of the three, (2) the Bhagwati Ārādhanā, composed by St. Śivakoti, which is believed to be about five hundred years old, and (3) the Chāritrasāra, which is a prose composition by St. Chamunda Rai Deva, composed in the tenth century of the Christian era.

Of these, the first-named work is regarded as the most authoritative. It is certainly lucid and clear in its composition, its saintly author having actually succeeded in the accomplishment of the difficult feat of expressing an exact system of thought in the language of poetry. The second of the three, that is to say, the Bhagwati Ārādhanā, is a work of secondary merit, and contains much that, strictly speaking, should fall outside the department of *sannyāsa*. The third work, the Charitrasāra, seems to have suffered much in the course of a Hindi translation, and apparently also in the process of its redaction.

The present work is in no sense a translation of any of the aforesaid *granthas* (books), though it derives its authority from them. Besides the above, several works on the Householder's *Dharma* have also been consulted for the purposes of the present compilation.

C. R. JAIN.

SANNYASA.

Preface.

Sannyāsā stands for the higher course in spiritual training. It is the complement to the Householder's Dharma, which comprises the rules of conduct becoming a layman. The Householder's life when characterised by proper control, is the preliminary drill which is to fit the soldier for the day of battle, because the battle proper really begins only when the householder passes into the stage of *sannyāsa* (asceticism).

Sannyāsa signifies renunciation of the world, and the renunciation is *absolute*. There is no middle course for the aspirant after *moksha* (salvation). Some of the rules of the *Sādhu's* life might appear at first sight to be unsuited to the modern conditions of life, but that is only when we lose sight of the high Ideal which is the aim in view. The *Sādhu* (saint) has completely passed out of the householder's life, where the life's Ideals comprise (1) '*Dharma*' (religious merit), (2) *artha* (wealth), and (3) *kāma* (pleasure). His Ideal is only *moksha*, the attainment of perfection of the highest and most superlative type. He aspires after and wants to become a God. Even 'dharma' (the acquisition of merit) is no longer his Ideal. He can only entertain it by falling down into the householder's life which he has left behind. He is now on the battle-field, in the very thick of the battle. The pleasures and joys of the world have no attraction for him any longer.

To become perfect, *absolutely, divinely perfect*, is an ideal beyond the world, and he who has set his hand to the plough must not look back. To do so will mean the ruination of all his hopes. To appreciatethe reason of the rules of conduct constituting the *Sādhu's dharma*, it is necessary to bear in mind the fact that Spirit and matter are two separate substances with separate and specific attributes of their own. Spirit is characterized by infinite knowledge, that is, omniscience, infinite perception, infinite happiness, immortality and a great many other attributes, all of which are divine, so that every spirit is a God in itself. But in combination with matter, that is to say, by the association of the physical body in which it is ensouled, its divine perfections have become defiled and vitiated, and its attributes of Godhood are not in evidence and manifest Freedom from matter, that is to say, the complete separation from all material association is to be brought about for this reason, if the perfection of Divinity and Godhood is to be attained. In other words, the body of matter has to be thrown off *completely*. Nothing short of this will do. But how is the body to be got rid off ? By killing oneself by starvation, self-mortification or torture of some kind ? No, for that will simply lead to the formation of a new body in the next re-birth. This is because death can only destroy the outer body of gross matter, but cannot touch the inner vestments of the soul which adhere to it, crippling its powers and faculties. So long as these remain in existence the soul passes from life to life, in transmigration, whenever the outer body of gross matter happens to be destroyed, naturally,

or by disease, or violence, accidental or designed. These bodies, the inner and the outer, are held together by very subtle forces of attraction, springing from the energies of the individual's desires and appetites and cravings, and can only be got rid of by the complete eradication and destruction of all forms of desire.

How, then, are desires to be destroyed ? By wishing that they were gone ? No ! By hypnotizing oneself to imagine that they are gone ? No ! By praying to some superhuman agency for their removal ? No ! They cannot be destroyed by any of these or similar means. There is only one way of their eradication ; by simply refusing to allow oneself to be swayed by them. In other words, one has to become desireless, in the fullest sense of the word, if one wishes to be rid of the crippling companionship of matter. The mind, speech, and the body have, thus, to be brought fully under control, in respect of voluntary as well as involuntary activity, both. This cannot, however, be achieved except through severe *tapaścharaṇa* (austerities) which will enable one to defy all sorts of temptations and longings and the cravings of the flesh. The mind, too, must be filled with the right kind of knowledge, since it cannot become a blank, and since wrong knowledge is itself the greatest of hindrances on the path. This leads to '*dhyāna*' (meditation) which gradually rises to pure self-contemplation, that is, to the actual feeling or realization of one's own Divinity, and the enjoyment of the bliss appertaining to Self-realization. Other accessories of *vairāgya* (de-

tachment), such as vows, penances, confession of sins, fasting and the like, must all be impressed into service so as to be able to completely overcome the lower nature and to bring about a permanent separation between the body and the soul.

Such, briefly, is the explanation of the *sannyāsi's dharma* which is described in these pages. I have not thought it worth while to enter into a philosophical or scientific explanation of the subject here, considering that I have already dealt with this aspect of it in my earlier works, 'The Key of Knowledge' and 'The Practical Path' and also in 'The Householder's Dharma' to some extent. The reader may also be referred to the 'Glimpses of a Hidden Science in Original Christian Teachings,' and to the eighth lecture in my 'Confiuence of Opposites' where he will find some relevant matter discussed in this connection, from the point of view of comparative religion, which has been further dealt with in the accompanying 'Note'. In the Appendix are given certain extracts from the Hindu *Sāstra*, Manu Smriti, which cannot fail to interest the student of comparative religion.

HYGEIA HOUSE,
LONDON.
June 1st, 1926.

CHAMPAT RAI JAIN,
Vidyā Vāridhi,
Barrister-at-Law.

COMPARATIVE RELIGION.

Note on the Examination of the Biblical doctrine with reference to *Sannyasa*.

No easy hope or lies
  Shall bring us to our goal,
But iron sacrifice
  Of body, will, and soul.—KIPLING.

MEN to-day look upon philosophy as a subject to be accomplished in an easy-chair ; but this has not always been so. The ancients, who took a more serious view of life than ourselves, looked upon it not only as a science but also as an art,—the art of life,—and regarded it as necessitating a systematic and habitual training. In his interesting work "The Influence of Greek Ideas And Usages On The Christian Church," Edwin Hatch, D.D., points out that the aim of the training was to bring the passions under control. It was a sort of severe gymnastics intended for the development of the moral side of human nature.

"Just as the training of the muscles which is necessary for perfect bodily development is effected by giving them exaggerated exercise so the training of the moral power was effected, not by reading the rules and committing them to memory, but by giving them a similarly artificial and exaggerated exercise . . . . The aim of it was to bring the passions under the control of reason, and to bring the will into harmony with the Will of God." (*Loc. Cit.* 147).

Dr. Hatch's conception of the harmony between the individual and the Divine wills is necessarily tinged with the current misconceptions of mystic origin, but the student of the Science of Religion will have no difficulty in grasping the sense of the expression to consist in the aspiration of man to acquire the nature of God. The principle of exercising the moral

restraint needs no comment from me beyond this, that as in physical culture over-exertion will be productive of strain and fatigue, and under-exertion will lead to no good results, in the same way with the training of the will one must exert oneself to one's full capacity, avoiding both the over-straining of excess and the ineffectuality of shirking.

Even among the Christians of the second century this moral discipline was carried out under systematic rules.

> "It was not left to a student's option. He must undergo hardships, drinking water rather than wine, sleeping on the ground rather than on a bed; and sometimes even subjecting himself to austerities . . . " (*Ibid.* pp. 148-149).

This is, indeed, the ancient doctrine; it is certainly as old as Religion itself, which means nothing if not the attainment of Divine Perfection by the complete eradication of the lusts and appetites appertaining to embodied existence. This practical aspect of Religion was not kept in view as seriously and vigorously elsewhere as in India; but even in countries like Greece, which have not produced any true ascetics, philosophers tried to carry out the principle of renunciation in their lives. We learn from Dr. Hatch that Pythagoras had founded an ascetic school (*Ibid.* 151).* Dr. Hatch also quotes Dio Chrysostom, who says (*Ibid.* 151) :—

> "The life of one who practises philosophy is different from that of the mass of men; the very dress of such a one is different from that of ordinary men, and his bed and exercise and baths and all the rest of his living. A man who in none of these respects differs from the rest must be put down as one of them, though he declare and profess that he is a philosopher before all Athens or Megara, or in the presence of the Lacedaemonian kings."

* *See* also the *Encyclopaedia of Religion and Ethics*, Vol. IX, p. 859.

Askesis, the term which was in use for bodily training, was also employed to denote this special discipline of the philosopher who aimed at the voluntary repression of desire. But the emphasis in asceticism is not on mere bodily hardships.

> "The true ascetic is he who disciplines himself against all the suggestions of evil desire." (*Ibid.* 149).

Abstinence from marriage and animal food was urged and practised as counsels of perfection (*Ibid.* 155). It was also distinctly recognised that the result of the practice of philosophy was happiness (*Ibid.* 153). If a temptation come in a man's way it must be resisted. He should then say to himself :—

> "Wait poor soul; do not straightway be carried off your feet by it, consider the contest is great, the task is divine; it is for kingship, for freedom, for calm, for undisturbedness." (*Ibid.* 149)

The words 'for kingship, for freedom, for calm, for undisturbedness' in this quotation are clear enough, meaning, as they do, divine perfection and freedom and joy, as taught by Religion.

In the Bible also it is said (Leviticus, xx. 7) :—

> "Sanctify yourselves therefore, and be ye holy; for I am the Lord, your God."

Man must raise himself to correspond to the type of his ideal. Hence it is stated clearly in an earlier passage in Leviticus (xix. 2) :—

> "Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy: for I the Lord your God am holy."

The injunction is repeated in the New Testament. 1 Peter (chap. i. 16) records :—

> "Because it is written, be ye holy for I am holy"

The Messianic teaching itself most distinctly inculcates (Matt. v. 48) :—

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

The full Divine Perfection of God has been held out here as the Ideal for the aspiration of man. In the Petrine Epistle we again have it (II Peter, I. 4) :—

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust."

In Ephesians (chap. iv. 13) the desire is for becoming perfect "*unto the measure of the stature of the fullness of Christ*"; and in the Epistle of St. James (chap. i. 4), the language is even more unambiguous, the words employed being "*that ye may be perfect and entire, wanting nothing.*" As already stated, the Godhood of the soul is rendered unmanifest in the case of the unredeemed beings by the intimacy of the association with matter, so that it is neither whole nor divine in any sense. But by the practising of asceticism it will become holy (from a root implying wholeness) and, therefore, whole and entire, to use the language of the Epistle of St. James, and shall then be wanting in nothing.

Imitation of God, that is to say, of the Ideal, is necessary for the attainment of Perfection. According to Philo Judaeus (born about 20 B.C.), the prophetic mind, by which term he understands purest intelligence, when it has been initiated in divine things and is inspired, resembles unity, and "he who cleaves to the nature of unity is said to have approached God with the intimacy as it were of a

kinsman." The reason of this may be given in Philo's own words :—

> "For abandoning all mortal types, he is transferred to the Divine type so that he becomes akin to God and truly divine."—*Philo's Contribution To Religion*, by H. A. A. Kennedy, p. 238.

What happens to such a one who is transferred into the Divine type? Does he have to die and remain in subjection to the law of Transmigration? No, there is an end to his sufferings and wanderings, for he has become fully Divine as a God. Philo, too, says (*Ibid.* p. 138) :—

> " . . the good man does not die, but departs, that it might declare the inextinguishable and immortal nature of the fully purified soul, which shall experience a departure from this world to heaven, not that dissolution and destruction which death appears to bring."

How can there be subjection to death in the case of a fully purified Soul, who has completely separated Himself from matter and who is established, unshakably, in His own divine Unity, *i.e.*, the simplicity of Spiritual nature? Immortality is acquired, not as a gift from an outside patron, but because pure Spirit is a simple and, therefore, indestructible substance.

But is there no simpler and less trying method of reaching the Divine unity for the benefit of the easy-chair speculators of our day? Can we not go on living and enjoying ourselves, let us say, a bit moderately, in the world, and become divine at the same time? There are some persons who actually think that the teaching of the Bible not only provides such an easier method but is actually opposed to the more austere one. Let us see what is the truth for ourselves.

According to St. Paul, *not the hearers of the law, but the* practisers (*doers*) *of the law, will be justified* (Romans ii. 13). In the Epistle of James (chap. i. 22), the warning is plainly given against self-deception in this respect:—

> "Be ye doers of the word, and not hearers only, deceiving your own selves."

Still more clear rings the voice of the preceptor when he says:—

> "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?
>
> "If a brother or sister be naked, and destitute of daily food, and one of you say unto him, Depart in peace, be ye warmed and filled: notwithstanding ye give him not those things which are needful to the body, what doth it profit?
>
> "Even so faith, if it hath not works, is dead, being alone" (James ii. 14-17).

St. Paul laments man's inability to do what he should do, and to refrain from what he should not do, in forcible language (Romans, vii. 19-23):—

> "For the good that I would I do not: but the evil that I would not, that I do.
>
> "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.
>
> "For I delight in the law of God after the inward man:
>
> "But I see another law in my members, warring against the law of mind, and bringing me into captivity to the law of sin which is in my members."*

**Cf.* Drummond, who discoursing on Philo's teaching about the internal conflict, says:—

"Like the apostle Paul he was familiar with the internal war, which he pronounces to be the most difficult and oppressive of all wars! This conflict is occasioned by the antagonism between soul and body. The body is by nature evil, and plots against the soul. It is dead, so that each of us carries a corpse; and 'the philosopher cares for that which is alive in him, the soul, and neglects that which is dead, the body, aiming only at this, that that which is best, the soul may not be maltreated by the evil and dead thing with which it is bound up.' This view logically carried out is the parent of asceticism. It had already collected the Essenes in Palestine, and perhaps the Therapeutae in Egypt, and it was destined at a later period to people the Egyptian desert with monks." (Drummond's *Philo Judaeus*, Vol. I, pp. 23-24).

The culmination is reached in the next verse, which sums up the philosophical conclusion in a few words regarding the nature of the obstruction to right conduct and the acquisition of Soul's natural divinity. The language is remarkable and singularly forcible and terse :—

> "O wretched man that I am ! who shall deliver me from the body of this death ?"

Can there be anything more serious than this ? There is nothing of your arm- or easy- chair speculation in the apostolic language here. The apostle is in deadly earnest.

The body, the object of so many of our fond affections, is a hindrance in the soul's path, and must be removed, because sin is associated with and centred in matter. But is there any difficulty attaching to the destruction of the body ? Can it not be put an end to by something that is destructive of life, *e. g.*, by poison ? Aye ! there is the rub ; the difficulty is precisely here, and it is a very great difficulty ! For death by suicide does not effect a complete separation between the body and the soul, as it leaves two subtle inner vestments* adhering to the spirit, which is immediately drawn into another

* In the Bible these inner bodies are not specifically mentioned but the whole doctrine is briefly given in a different garb. In Thessalonians (iv. 23) mention is made of "spirit, soul, and body," which acquire great significance in the light of the following statement in the Epistle to Hebrews (*see* chap iv. 12) :—"For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow . . . ." It is clear from this that what St. Paul regards as soul is the inner vestment, intervening between the purity of spirit and the gross material body, and that separation between soul and spirit is possible by knowledge divine that cuts asunder more sharply than the sharpest sword.

womb by the forces of magnetic attraction operating on it, through the electric material of those inner vestments, and is re-born elsewhere in due course of time, with a new outer bodily cover. We must therefore distinguish this, the suicidal, form of death from the idea of death in the Pauline Epistle referred to above. The distinction consists in the cessation of sin, which is destroyed by dying in the proper way and which continues in the ordinary mode of demise. St. Paul, therefore, correctly says: "*For he that is dead is freed from sin*" (Romans, v. 7). We must not, of course, take it to mean death in the normal sense; what is meant is only 'for he that is dead to the body, etc.' The problem, then, is how to die so as to be alive ever more thereafter, in other words, how to die while fully alive all the time? The answer to this is given in the 10th verse of the next chapter where it is said :—

> "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness."

The idea of Christ has been explained in my other writings, and is that of the spiritual Ideal of the Soul which is a great mystery. St. Paul says of this mystery that it was kept secret since the world began (Romans, xvi. 25). In the Epistle to Ephesians (chap. iii. 3-4) we are told:—

> "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ."

This is repeated in the Epistle to Colossians (chap. ii. 2-3) :—

> "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God, and of the Father, and of Christ;
>
> "In whom are hid all the treasures of wisdom and knowledge."

The Gospels, in reality, only aim at uncovering the secret in a guarded way. The apostle's hesitation is evident from his language (Ephesians, vi. 19-22) :—

> "And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospels,
>
> "For which I am an ambassador in bonds: that therein I may speak boldly as I ought to speak.
>
> "But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things;
>
> "Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts."

I shall not dwell on the mystery of the Bible or of the Biblical teaching any longer here, as I have explained it fully in my earlier works, *e.g.*, the 'Key of Knowledge.' It will be sufficient to point out here that this great mystery is centred in the life of the Soul which is its own God, but which is deprived of its natural status and glory on account of the bondage of sin (=wrong-doing, *i.e.*, *karmas*). How may the release of this divinity be accomplished is the one theme of Religion. This great truth about the divinity of the soul was as much an astounding revelation to the unlettered and uninitiated in the past as it is to men and women of to-day, and they resented it as bitterly and as vehemently as the fanatics of our own times do, because it clashes with their vulgar conception of God, Nature and Soul, derived from a misinterpretation of the letter of the Law. And so great was the frenzy of the fanatical mobs that they would proceed to stone any one who differed from their own reading of the scriptural text. The guardians of Wisdom

Divine were thus forced to practise their faith in secret, and they also advised their followers to be cautious and guarded in expression.

To revert to the subject. The only way then, of dying alive, that is to say of out-living death, is to become actively conscious of the inherent Divinity of the Soul. This will fill the interior with Light and Life, and will induce the will to shun the temptations and toys of the external world, thus establishing it firmly in the principle of desirelessness. The body which is held together by the force of the magnetism of the desiring nature will be dissolved into its component parts, in the absence of desires, and purity of Spirit will be attained as the culmination of the process of Self-realization. This is how death will be conquered by 'works.' As stated by the apostle, *the last enemy that shall be destroyed is death*" (I Cor. xv. 26). This is true, because death does not exist for pure Spirit, that is a simple substance, but is an incident attaching to compounds, that is to say, to embodied existence. The result is the same as described by St. Paul, though he delights here in the use of mystifying expression :—

> "For I through the law am dead to the law, that I might live unto God"

'As God,' perhaps, would have been too unambiguous to suit the language of mystics! In any case the exhortation to the disciple is forceful and grand :—

> " . . . Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Ephesians, v. 14)

This is an exhortation to the individual, certainly not to the mass or masses of men. So is the one in Galatians (chap. vi. 4-5) which reads :—

> "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.
>
> "For every man shall bear his own burden."

The next two verses also propound the same doctrine :—

> "Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap.
>
> "For he that soweth to the flesh shall of the flesh reap corruption ; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

No doubt, the man of the world, ignorant of the nature of his soul and of its high destiny, under the deluding influence of the *karmic* force, looks upon the world as a beautiful sight, capable of gratifying his senses in diverse ways ; but Religion has ever pointed out that it is the real source of corruption. Like a harlot that always runs after new admirers and throws them off when tired of them, the world is the seducer of souls, defiling and corrupting them in various ways and in diverse manners, and preventing them from turning in the direction of Light which implies everlasting Life. Perpetually and continually are her admirers devoured by her terrible consort, Death, and continually they are made to reappear again on the world-stage to be the plaything of this chief of whores. Notice the caustic style of the apostle when he says (James, iv. 4) :—

> "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."

In John's first Epistle it is said (chap. ii. 15-17) :—

> "Love not the world, neither the things that are in the world.
>
> "If any man love the world, the love of the Father is not in him.
>
> "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.
>
> "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

The world, then, is set in a direction diametrically opposite to the Spiritual Path, and he who wishes to pursue the latter will have to deny himself all the pleasure that its goods can afford to the senses. This is renunciation which must culminate in asceticism of the severest type, such as is described in the Jaina Scriptures. Those who seek salvation from an easy-chair should know that pure pious wishes will never conquer death. Only the attainment of immortality can do this, but immortality is only possible when the body which is the compounded effect of Spirit and matter, is altogether separated from the soul. How pregnant with significance are the words of the apostle when he says (I Cor. xv. 50-51 and 53-54) :—

> "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.
>
> "Behold, I show you a mystery; we shall not all sleep, but we shall be changed.
>
> "For this corruptible must put on incorruption, and this mortal must put on immortality.
>
> "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

As already stated, all this affliction to be suffered is trifling as compared with the gain that shall be

obtained. The Bible itself records (II Cor. iv. 17-18) :—

"For our light affliction, which is but for a moment, worketh for us a far exceeding and eternal weight of glory."

"While we look not at the things which are seen but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

Identically the same idea is expressed in the Epistle to Romans (Chap. viii. 18) :—

"For I reckon that the sufferings of this present time are not worth to be compared with the glory which shall be revealed in us."

Let the modern arm-chair critic reflect on these great sayings of serious men, which promise to the suffering humanity the attainment of the perfection that is divine and unexcelled—aye, the Perfection which people associate with their loftiest conception of Divinity and Godhood!

It will be now fully evident that the ideal in view in Christianity is identically the same as that which Jainism has been preaching all along, and that the attainment of it is also declared by these religions to be dependent on the complete separation of Spirit from Matter. The methods of the other religions have already been studied in other works by the present writer, and need not be gone into here afresh. The observations here made are to be taken as supplementing the notes on the Jewish and Christian doctrines examined in my other books, and should, if possible, be read along with them.

Printed from 'The Jaina Gazette,' 1925.

SANNYASA DHARMA.

Chapter I.

STAGES AND IDEALS.

There are four stages (*āsramas*) in the life of a Jaina. These are :

1. *Brahmacharya*, the period of study ;

2. *Grihastha*, the period devoted to household life, civic duties, and the like ;

3. *Vānaprastha*, the stage of retirement from worldly activities ; and

4. *Sannyāsa*, the period dedicated to the attainment of the fourth ideal, *i.e.*, moksha (salvation).

There are four ideals in life, namely,

(*i*) ***Dharma*** (religious merit) ;

(*ii*) *Artha* (wealth, position, worldly prosperity, etc) ;

(*iii*) *Kāma* (pleasure) ; and

(*iv*) *Moksha* (salvation).

Of these, the first three are meant for the householder, but the fourth, exclusively for the *sādhu* (saint). The householder should live in the world, so as to be doing the greatest good to the greatest number of living beings, serving his community and country in all suitable ways, and advancing the progress of humanity as much

as lies in his power, on the path of duty and *dharma*.*

With reference to the period of life at which the different ideals should be entertained, the first, namely, *brahmacharya*, is the period for study varying from 16 to 25, at which studentship terminates in different individuals, according to their circumstances. *Artha* begins with the termination of studentship, when the youth looks forward to the acquisition of wealth and entering into the connubial state. Marriage is to be contracted when competence sufficient to maintain a growing family is acquired. As a householder the individual is now expected to take part in national activity, whatever its form, according to his *varṇa* (occupation ; suitability), and to give his best to his King and Country, in the shape of service and advice and work, retiring, finally, about the commencement of old age to undertake his soul's future welfare

* *Cf*. "Do not turn to the opposite course and immediately pursue poverty and abasement, and an austere and solitary life.' On the contrary, show how wealth ought to be used for the benefit of others ; accept posts of honour and distinction, and take advantage of your position to share your glory with those who are worthy, to provide safety for the good, and to improve the bad by admonition ; and instead of fleeing from the banquet table, exhibit there the virtue of temperance. Those, who with squalid and melancholy exterior, say that they despise glory and pleasure, are only hypocrites. We must first prove our virtue in public and private affairs, and then only may we pass on from the practical to the contemplative life." (Drummond's *Philo Judaeus*, Vol i., pp. 24-25). It may be added, in explanation of Philo's views, that it is not practicable for a generality of men to adopt the more rigid and austere life of asceticism all at once, so that they have to gradually train themselves, through a preliminary course, for the harder life of a saint later on

seriously in hand. The *Vānaprastha* stage represents the spirit of retirement from the world, when the individual has no more worldly ambitions left, and engages himself more and more to prepare for the hard uphill work in *sannyāsa*. The householder's ideals, then, are *dharma*, *artha* and *kāma*, the last two of which must be subordinated to the first-named, *i.e.*, *dharma*, if they are not to be allowed to lead him into ruination. As *artha* and *kāma* vanish, *dharma* is the only ideal left for the *vānaprastha* stage, which when successfully crossed, enables the individual to enter *sannyāsa*, where the only ideal to aspire after is *moksha*. For '*dharma*' as an ideal is like the career in a preparatory school, and can serve no useful purpose when the student has passed out into the college As a matter of fact, it will then simply interfere with the acquisition of proficiency in the higher course.

The merit acquired in the preparatory stage, that is the householder's life, consists in the ultimate retirement from worldly life, hence in the acquisition of self-control or virtue in respect of the following particulars :—

1. the seven kinds of great evils, hunting, eating flesh, drinking, stealing, gambling, lying, and prostitution, that is, sexual looseness ;

2. vowlessness (undisciplined living), which is caused by powerful longings that lead to the commission of five great sins, namely,

(*a*) *himsā* (injuring or causing harm to living beings),
(*b*) falsehood,
(*c*) theft,
(*d*) unchastity, and
(*e*) accumulation of worldly goods,

} the subjects of the five *anu-vratas* (minor vows);

3. (*a*) unrestrained desires and ambitions in respect of the field of one's activity, touching

(*i*) physical movements,
(*ii*) the sphere of thought, *i. e.*, wishing evil to others, and
(*iii*) sense-indulgence;

} controlled by corresponding *guṇa-vratas*.

(*b*) fleshly cravings and appetites, non-attachment to the true Self, and indifference to charity, service, and the proper veneration of saints, which are covered by the corresponding *sikshā vrutus*;

4. the want of equanimity and dispassion generally.

In positive terms, the merit acquired by the individual in the householder's stage may be put down as follows :—

1. the giving up of the seven principal evil tendencies and habits, gambling, hunting, and the like;

2. the adoption of the three kinds of vows, namely,

(*i*) five *aṇu-vratas* (minor or qualified vows) :—

(a) *ahimsa* (literally, non-injuring, hence mercy and love),

(b) truthfulness,

(c) non-stealing,

(d) chastity,

and

(e) the limiting of worldly possessions;

(ii) three *guṇa-vratas* that aim at the restraint of

(a) earthly ambitions,

(b) purposeless ill-will, and

(c) sense-indulgence;

(iii) four *sikshā-vratas*, that is,

(a) further limiting of the field of activity, periodically,

(b) equanimous meditation (adoration of the ideal, repentance for sins, and non-attachment to worldly ties and relations),

(c) fasting, and

(d) charity, service of saints, and the like;

3. the raising of the vows to the degree of flawlessness in respect of equanimity, fasting, *ahimsā* and sex-passion;

4. the adoption of the rule of celibacy;

5. the renunication, *i.e.*, the giving away, and distribution, of wealth, and of the wearing apparel, excepting the barest *langoti* (loin-strip);

6. indifference to worldly concerns, that is the refraining from the giving of advice on matters temporal;

and

7. the non-acceptance of invitations for food, except when offered in the form of 'pot-luck,' so to speak, with all due respect, there and then, at his own door by a pious householder at the time of the morning meal.

Thus trained, the householder in the highest stage of his *āśrama* is a very different being from what he was when he adopted the right faith. All the worst kinds of passions and emotions have been eradicated by him from his heart, and he has now completely withdrawn himself from the world and its various activities to devote himself exclusively to the well-being of his soul. He is now completely rid of both the *artha* and the *kāma* ideals, and 'dharma,' which has enabled him to progress thus far, is soon to be replaced with *moksha*, the fourth and the highest ideal. He is now qualified to apply himself to pure self-contemplation which is the direct cause of the attainment to divine status and freedom from *karmic* bondage, so that as soon as he can renounce his sense of attachment to the bit of the loin-strip, he enters *sannyāsa* and is termed a *sādhu* (saint). The word *sādhu* signifies engagement on *sādhanā*, and *sādhanā* signifies accomplishment, so that the *sādhu* is he who is engaged

in the accomplishment, that is to say, the realization, of his great ideal, namely, *moksha* (salvation), on the *siddhi* (accomplishment or realization) of which he becomes a *Siddha* (Perfected Being), that is to say, a Perfect God.

There are several kinds of *sādhus*. They are known by different appellations by reason of the accomplishments in renunciation, by reason of the miraculous powers acquired by them, and also, at times, for other reasons. Generally, the term *nirgrantha* is applicable to all Digambar Saints, though originally it only applied to those of them who were on the point of attaining to omniscience, on the attainment of which they were called *munis*. The appellation of *muni* is also applied to a saint endowed with the faculties of clairvoyance or telepathy. The *yati* is the saint who is engaged in the *yatna* (endeavour) to accomplish the journey on the higher stages of the path known as *śreni* (climbing the ladder or the ascent). Those who have acquired some kind of *ṛiddhi* (miraculous or psychic power) are termed *ṛiṣis*. The *ṛiṣis* are of four kinds :—

(*i*) the *rāja-ṛiṣi* who is endowed with the power to expand and contract his body to a miraculous extent, or with the *akshina ṛiddhi* (*see* chapter ix) ;

(*ii*) the *brahman ṛiṣi* who has the gift of great mental penetration, and whose shadow, contact, and the like possess

the power to cure disease and relieve suffering;

(*iii*) the *deva ṛiṣi* who can walk and move about in the air,

and

(*iv*) the *parama ṛiṣi* who is omniscient.

Sometimes the omniscient saint who is the lord of many wonderful powers is termed *snātaka.*

The Jaina saint is called *śramaṇa* with reference to the bodily affliction implied in his asceticism; and with reference to his power of controlling his senses he is termed *samyata.* Because he is rid of attachment (*rāga*), he is termed *veetrāga* (devoid of *rāga*); and, inasmuch as he is homeless and possessionless, he is *anagāra. Bhadanta* is the term applied to him when he attains to the realization of all his ideals, and he is *dānta* in so far as he is taken up with the subjugation of the five senses.

The head of the company of saints is called *āchārya* (leader, head, or pontiff), while the saintly preceptor of saints is the *upādhyāya.* The difference between the *āchārya* and the *upādhyāya* lies in this, that the former is the leader and head in respect of *āchāra* (conduct), while the latter is especially qualified to teach, and is in charge of instruction.

A *tapasvi* is the saint who adopts specially austere vows of asceticism with regard to fasting. A *saikshya* is the holy saint who has especially devoted himself to study.

The *glāna* is the saint who is afflicted with some bodily disease. A neophyte admitted into the order is termed *manogya*, which term signifies a general favourite, and is also applied to a saint who is generally popular in the *sangha** (the company of saints), on account of his learning and all round excellence in the observance of rules.

Amongst the other classes of *saints*, the *vakuśa* is actuated by a slight sense of attachment, in so far as he is moved by the desire that his *pîchhi* (whisk of soft feathers from the tail of a peacock) and *kamandalu* (the gourd for carrying pure, *i.e.*, sterilized water) should be elegant to behold, so as to inspire the spirit of renunciation in others. The *kuśila* observes all the vows and principal rules of conduct, but owing to some special cause he is led to transgress some secondary rules of conduct. Both the *vakuśa* and the *kuśila* are regarded as great saints who are unable to obtain salvation as such, but who may attain to higher heavens on death. According to another set of thinkers the *kuśila* are those who

* A company of three saints is called a *gaṇa*, and of seven, a *gachcha* (The Mulachara).

are immoral and unsteady in their conduct and who bring discredit on the order.

The *pulāka* is the saint who is unable to aspire to attain a higher degree of mental purity, and whose vows also are not perfectly observed. Nevertheless he may reach the heavens on death.

The following kinds of persons are devoid of saintly merit, though they pass themselves off as *sādhus* outwardly: the *pārśvastha* who is given to earning his living by means of instruments of *dhārmic* observances; the *samśakta* who practises invocations, charms, quack remedies, and the like; the *avasanna* who is devoid of faith and knowledge, both, though he observes the outward rules of the order of saints; the *mṛiga chāritra* who has separated himself from the company of saints, and who brings discredit on the word of the Tirthamkara by his looseness of conduct in the observance of rules.

Sādhanā (accomplishment of the ideal) is along either—

(*i*) the *utsargamārga* (path) which signifies supremely pure equanimous self-effacement, or

(*ii*) the *apavada mārga*, indicating a qualified form of dispassion, characterised by the taking of food, possession of sacred books, the feather whisk and the gourd, and the acceptance of pupils. Of these two, the latter is the cause of the attainment and perfection of the former.

The following qualifications are necessary to entitle a householder to be ordained a saint:

1. he should have been born in an Aryan country, *

2. he should belong to one of the three higher *varṇas* † (castes),

3. he should not be wanting in a limb, that is, he should have all his limbs intact and whole,

4. he should not be a political offender, or absconder,

5. he should not have offended against the customs of his people,

6. he should have obtained the permission of his kindred to renounce the world and to take to *sannyāsa*, ‡

7. he should be devoid of infatuations,

---

* The idea is that in a non-Aryan country there will be no facility in respect of food and the like which are necessary for the maintenance of the *sannyāsa dharma*. It is pointed out in the Labdhisara that a person born in non-Aryan lands may adopt *sannyāsa* when in an Aryan country.

† A *sudra*, of course, cannot obtain salvation from a *sudra* body; but it would seem that he is not disentitled to be admitted to the order of saints. This means that he cannot rise above the *apavāda mārga* and enter into the *utsarga marga*.

‡ The obtaining of such permission is not absolutely necessary, though enjoined in the first instance. The idea is that the saint should give rise to no regrets in the hearts of himself and his people, but if one's kindred cannot be brought round to allow one to say good-bye to them in the best of spirits, one should not refrain from seeking the highest good merely because of their refusal to consent to the parting.

8. he should be free from certain grievous forms of disease, such as epilepsy, leprosy, and the like,

and

9. his presence should be calculated to enhance and contribute to the sense of harmony and increase of merit of the *sangha* (the community of saints).

SANNYASA DHARMA

CHAPTER II.

The *Mûla Guṇas.*

The *sādhu* should have the following twenty-eight *mûla* (root) *guṇas* (attributes or virtues)* :—

1—5. the five great vows, namely,

(*i.*) *ahimsa* (harmlessness or non-injuring),

(*ii.*) truthfulness,

(*iii.*) non-stealing,

(*iv.*) celibacy,

(*v.*) renunciation of worldly things, and foreign natures, external and internal ;

6—10. five kinds of controls (*samitis*) with respect to bodily movements and functions,

11—15. the controlling of the five senses ;

16—21. six necessary observances, namely,

(*i.*) the practising of equanimity, and dispassion.

(*ii.*) salutation to Divinity,

(*iii.*) the adoration of God,

(*iv.*) confession,

(*v.*) cultivating the sense of detachment from the body,

and

(*vi.*) study ;

22. pulling out the hair,

23. nudity,

24. non-bathing,

* These are termed root-virtues, because in their absence other saintly virtues cannot be acquired. They are thus like the root, in the absence of which stems and branches cannot come into being.

25. sleeping on hard ground,

26. refraining from cleansing the teeth,

27. taking food standing, and

28. taking only one meal a day, that is to say, eating not more than once a day.

THE FIVE GREAT VOWS.—The *sādhu's* vows are absolute, and that is the reason why they are prefixed with the word great. With reference to the vow of *ahimsā*, the *sādhu* will not hurt any of the vitalities of a living being. He will not only not commit the act of *himsā* (injury) himself, but will also not ask anyone else to do it for him, nor will he, in any way, encourage its commission, by saying or doing anything subsequent to the act. He does not, for this very reason, cook or prepare his food himself, nor even pluck the fruit and the like from trees and shrubs which are endowed with life. He is not in a position in the beginning to refrain from taking the food prepared by the householder, which, by the way, is prepared in full conformity with the rules of purity and *dharma*, but he aspires some day to escape even from this much contamination of his soul, and actually does so when omniscience is obtained. He is then also rid of the necessity to discharge excrement, and thus no longer carries the gourd which was necessary till then. The remaining accoutrements of the saintly life, namely, the feather-whisk and sacred books, are also not required by the Omniscient Being, as He does not sit or tread on the ground, and as His physical

body itself becomes characterised by many auspicious and wonderful marks.

With reference to *ahimsā* it is to be noted that the non-controlling and non-curbing of the passions and senses is termed *pramadā* or *pramatta*. There are ten *praṇas* or vitalities, namely, the five senses, the three kinds of powers (mental, vocal, and bodily), breath and *ayuh* (longevity or the term of life). Those who are endowed with some or all of these *praṇas* are called *praṇis* (living beings). The causing of injury or destruction of the *praṇas* of living beings, by *pramāda*, is *himsā*. *Samrambha*, *samarambha* and *ārambha* are the three forms of *himsā* which is committed with the mind, speech, or body, in one of the three ways, *kṛita*, *kārita* and *anūmodanā*. *Kṛita* is the doing a thing one's self ; *kārita* is getting it done by another ; and *anūmodanā* is the encouraging action of the accessory after the fact. Led by *pramāda* the individual entertains a desire (intention) for the commission of acts involving *himsā*. This is *samārambha*. *Samārambha* is the preparation for the commission of the sinful act. The actual commencement of the act is *ārambha*. We thus have 108 (one hundred and eight) modes of committing sin, namely, 4 (passions) × 3 (instruments of sinning) × 3 (stages of action, intention etc.) × 3 (modes of commission, *i.e.*, abetment, actual commission, and subsequent encouragement). Hence $4 \times 3 \times 3 \times 3 = 108$.

Ahimsā consists in refraining from all these kinds of *himsā*. The other vows are adopted for the perfection of *ahimsā*. The merit of the *ahimsā* vow is great and beyond description ; it leads to a life in heaven, and, finally, also, in due course, to *nirvāna*. *Ahimsā* is the worshipful quality in men ; its observers are worshipped and respected by all. The *himsak* (injurer) is the evil-wisher of all, and is constantly making enemies for himself, here and hereafter. The longings that are helpful in the proper observance of the vow of *ahimsā* are for controlling one's words, for suppression of the mind's restlessness, for carefulness in movements and the handling of things, and for the eating of pure wholesome food, after proper inspection. These are the subjects of the five *samitis* which will be described shortly.

The great vow of truthfulness, which in the case of the householder admitted of his becoming engaged in diplomatic speech, story-telling, and the like, is also to be rigidly observed by the saint. Untruth consists in the suppression of the actual fact or the suggestion of a falsehood. Truthfulness for a *sādhu* aims higher. He must not also utter things which, though true, will lead to injury to living beings. Such words are called *anṛita*. The *sādhu* will avoid both the *asatya* (untrue) and the *anṛita* speech. If properly observed the vow of truthfulness is the cause of salvation. The desires for restraining anger, greed, fear, joking, and for thoughtfulness in speech are the five kinds of longings that strengthen the vow of truthfulness.

The next great vow has reference to non-stealing. The saint will not take even a sacred book unless it be offered to him by someone authorised to do so, though he is sure that the owner of it will feel honoured by his taking it. He will not enter or remain in a vacant house unless the owner be there to invite him in. Ordinarily, the taking of what has not been given by its owner is theft. It is also theft to appropriate unclaimed things when it is certain that they have an owner, that is to say, things lying in the way, and the like. The five kinds of mental indications (inclinations or dispositions) that are helpful in the perfection of this vow are (1) for not entering even the house of the devoted laity unless invited ; (2) for not taking even religious books unless given ; (3) for non-acceptance of more of the necessary things than required ; (4) for the handling of things only in accordance with the prescribed rules, and (5) for the annulment of the sense of *meum et tuum.*

The fourth great vow of asceticism is concerned with *abrahma* (which is indulgence in sexual intercourse). Led by the *vedanā* (irritation or excitement) arising from the *veda-karma* (sex-function), living beings seek gratification in the sexual function. Some seek gratification in unnatural ways. The females are also of four kinds, human, animal, celestial and *achetana* (non-living, *e. g.*, artificial). *Brahmacharya* (that is, self-control in respect of sex-function) consists in avoiding all the above kinds of natural and unnatural sex-gratification. The artificial female is as

much forbidden to the vow-holder as any of the other kinds. It is to be noted that this vow is not only concerned with the female alone, but with the gratification of desire which he longs to pull out, root and branch, from his inner nature. The saint will not picture to his mind the associations of marriage, and the companionship of the opposite sex; he will not recall even similar experiences from his own past life. The glory of sexual control is great. Its observer is treated as a *deva* (divine being), and becomes qualified to attain salvation. Those who do not exercise any control over their sexual longings are easily brought to shame and ruination. Their enemies multiply all round; their respect is soon lost, and their company is avoided by the wise. The five practices which are of great help in the accomplishment of this vow consist in refraining from (1) hearing tales of female love, (2) looking at the beautiful female form or bodily limbs, (3) recalling sex-gratification, (4) the eating of agreeable strengthening food, and (5) bodily decoration.

The fifth vow of asceticism is concerned with the giving up of worldly goods, technically known as *parigraha tyāga*. The word *parigraha* means not-self (*i.e.* worldly) goods, and *tyāga* means renunciation. The production and protection of *parigraha*, whether internal or external, is delusion. Fields, houses, silver, gold, grain, servants, cattle, vehicles, furniture, clothes, and utensils, are the ten kinds of external not-self. The

internal not-self (*parigraha*) is of fourteen kinds, namely, false beliefs, anger, pride, deceit, greed, joking, liking, loathing, sorrow, fear, disgust, sex-passion peculiar to the male, the female, and the neuter sexes, attachment and aversion. These are termed *parigraha*, because they are foreign to the nature of the soul. The *sādhu* who longs to attain to the purity of self-nature must avoid them as he would avoid poison. Then alone can he attain to perfection in the vow of *parigraha tyāga*. The merit of this vow is that it is alone capable of leading to *nirvana* if fully observed. Those who are not engaged in its observance are constantly rendering themselves the plaything of destiny. They act like the bird who has managed to secure a piece of flesh and is set upon, from all sides, by other birds trying to snatch it away from him. There is no peace of mind for the lover of the world; nor security for his body, or bodily safety. In most cases, worldly goods are acquired by dishonourable means. Men are known to have debased themselves in various ways for the possession of money. But as fire is not extinguished by the addition of fuel, so is not the lust of *parigraha* ever satisfied with the acquisition and abundance of worldly goods. The five kinds of mental attitudes helpful in the perfection of this vow consist in the feelings of complete indifference for the objects of the five senses.

THE FIVE SAMITIS.—The Samitis (controls) are as follows :—

(i) *Irya samiti* signifies carefulness in moving about.* The *sādhu* does not move about in the dark, nor on grass, but only along a path which is much trodden by foot. While moving about, he carefully observes the ground in front of him, to the extent of four cubits (2 yards), so as to avoid treading over any living being. He does not move about purposelessly, but only with a view to the accomplishment of some *dhārmic* object in view, as for instance, pilgrimage, visiting the *guru* (preceptor), going out for food, or for the preaching of *dharma*. This *samiti* is transgressed

(*a*) by not being careful enough in looking at the ground in front,

and

(*b*) by sight-seeing along the route.

It is to be noted that the moving about of a saint is not intended for sight-seeing, the gaining of experience, or anything else ; but merely to enable him to progress towards the goal of Perfection and Bliss. *Dhārmic* injunction, and not the opinions of men, should be his guide, therefore, in all such matters. The world has no idea of his ideal, which is to be rid of the body as fast as possible. He knows what it implies and will, therefore, eternally disregard the advice, so freely given, of the easy-chair critic, 'not to make a fool of himself.' The *samitis* are intended to enable him to perfect himself in

* *Cf.* The *Sannyāsin* (saint) should purify his steps by taking heed where he sets his foot ; he should purify the water he drinks, in order that he may not cause the death of animals . . . "—*The Occult Science in India* by L. JACOLLIOT (quoting Agrouchada Parikchai) p. 74.

respect of the element of mercy, that is an essential attribute for the attainment of Divinity and the Supreme Seat, and for controlling the bodily automatism which is a source of disturbance to the steadiness of *dhyāna* (self-contemplation or meditation). The saint moves slowly, having first carefully observed the ground before him to the space of four cubits. He will not move otherwise, no matter what the circumstances. He will not run even if a mad elephant attack him, or a bayonet be thrust in his side. During the night, many small insects settle down on the path, which will be destroyed if he began to walk at a very early hour, that is, before sunrise. He, therefore, starts only after sunrise and after the path has been well-trodden by men, and when cattle and horses and vehicles have gone over it; for during the day insects are scared away from public paths and roads. While moving, the saint should keep his attention fixed in front of him all the time. If he has to look in any other direction, for a proper cause, he must bring himself to a stop first, and then turn to the desired direction, with due carefulness.

(*ii*) *Bhāṣā samiti*.—The use of *hitamita*, unequivocal speech is the *bhāṣā samiti*. That which is productive of the supremely desirable fruit, namely, *moksha* (salvation), is *hita* (useful); the observance of the rule of brevity and the avoidance of purposeless jabbering is called *mita*. The saint, therefore, only discourses briefly, and to the point, on the subject of salvation,

dear to the heart of every worthy soul. He avoids false speech, back-biting, slander, and unwholesome words; and he does not create bad blood by his talk among men. Descriptions that are calculated to mislead by their extreme brevity, that give rise to various kinds of doubt or delusion, words that are not untinged by passion, or that are accompanied by laughter, swearing, and harsh speech, are forbidden to him. The *muni* (ascetic) will never utter anything which is against *dharma* or the law of the country and the time, and he will never indulge in excessive praise of any one. His speech is intended as a blessing, as it were, to all living beings.

Hypocritical, harsh, joking, back-biting, egotistic, conceited, speech is to be condemned. Whatever might lead to the infliction of pain on any form of life, whether human, animal, or even lowlier than that, is forbidden to the saint. This *samiti* is transgressed—

(*a*) by speaking without regard to the conditions of time and place,

(*b*) by intervening without being asked, and

(*c*) by answering without fully grasping what is said.

(*iii.*) *Esaṇā samiti.*—The proper manner of taking food is the subject of this *samiti*. Its * transgressions are :

* This *samiti* will be further described in a later chapter.

(*a*) taking objectionable food
and
(*b*) eating more of palatable articles.

(*iv.*) The remaining two *samitis* need no elaborate description. That known as *ādāna nikshepaṇa* consists in carefulness in the handling of whatever the saint is allowed to possess. He gave up his worldly belongings when entering the ninth step of the householder's life, renounced his clothes in the eleventh step and the last vestige of wearing raiment, the strip of *langoti*, when entering *sannyāsa*. Since then he carries only a *pichchi* and a *kamandalu*. The former is a bundle of the softest peacock feathers for removing small insects without causing them injury, and the latter, a vegetable gourd for carrying sterilized water, which is intended, not for drinking, but only for purification; for the saint only drinks water at the time of his meal at a householder's place. If he feel thirsty at any other time he must learn to curb his thirst; and he must go without water even when a fault occurs in the middle of the act of taking food. Sometimes days pass without food and water, but he cannot take either if brought to him by any one. The gourd may be replaced if lost or destroyed. It is the duty of the householder to fill the gourd with pure *prāsuka* (sterilised) water when the *muni* is departing after taking food. This will be refilled by another householder at the time of the next meal of the saint, or when necessary. It may be noted that the *sādhu* eats only once a day, not oftener. The *pichchi* is also replaced by the house-

holder when it is worn out or lost. Besides the gourd and the *pichchi*, a *sādhu* is only allowed to keep with him *sāstras* (Sacred Books), which he deposits in a temple or gives away to a pious householder when done with. The *ādāna nikshepaṇa samiti* consists in the observance of carefulness in the handling of these things. If the saint himself compose a *śāstra*, he will require writing materials for the purpose. These also must be handled as carefully as the other three articles named above. There is nothing else which he is allowed to keep or touch, so that if anything else be thrown over him it will remain there till removed by someone else. In such cases the saint will immediately adopt the *kāyotsarga* (non-attachment to the body) attitude, and remain engaged in self-contemplation till the trouble ceases.

This *samiti* is transgressed—

(*a*) by picking up and depositing the feather whisk, etc., too quickly ;

(*b*) by not looking out carefully for small insects that might be hiding under or lurking about the things,

and

(*c*) by inordinate hurry in looking out for insect life (mentioned under the next preceding head).

(*v*.) The fifth *samiti* is *pratiṣṭhāpanā*, which means carefulness in throwing off bodily products, excrements and the like, so as not to cause injury or disturbance to any living being. This needs no elabora-

tion. The observance of the *samitis* leads to the gaining of control over bodily automatism and reflex activities, whereby the further inflow of *kārmic* matter is stopped, and *samvara* (shutting up the channels of the inflow) easily attained. The transgression of this *samiti* consists in the disposal of the bodily excrements without carefully brushing aside insects and the like in the first instance.

THE CONTROL OF THE FIVE SENSES.—The object is to eradicate desire in every form. The objects of the five senses, in other words, the entire external nature which appeals to the mind through the senses, are to be recognised as enemies, and to be 'hated.' The point is that the *sādhu* should not allow himself to be entangled with the external world and its ties and temptations which he has left behind, but should seek only the Will of the God within. He is not even to hate anyone, certainly not the individuals who may be related to him, but only the ties and relationships and entanglements which they constitute.

SIX NECESSARY OBSERVANCES.—The first of these is the practising of equanimous dispassion,—which a householder is but little qualified to practise. The *sādhu* is required to spend about six *gharis* (a *ghari*= 24 minutes) three times a day, that is, morning, noon, and evening, in practising equanimous dispassion. The second and the third necessary observances constitute at once his inspiration and holy meditation, in so far as they keep his mind engaged on the contemplation of the ideal of his life and on those Great

Ones who have brought it into realisation in their own lives. The next necessary observance is confession. Many faults, of commission and omission, are committed by the *sādhu* daily, especially before he can attain to the higher degree of perfection in asceticism. These he must recognise and acknowledge to himself and before the *āchārya* (the leader of the company of saints). The effect of confession goes very far to wash out the stain, and to wipe it off the soul, though it may not fully, without further *prāyaś-chita* (penances), be effective in removing it altogether. A saint that does not confess his faults before the leader of his *sangha* (company of saints) will not advance further. The fifth necessary observance is the cultivation of the sense of detachment from the body. The saint at the time that he is practising this form of holy observance will not care for bodily comfort or ease. He will not defend his person if assaulted; he will not run if a wild beast should attack him; he will remain unmoved by and indifferent to the changes and inclemency of the weather. All the time that he is cultivating this necessary and desirable habit, he remains, as it were, comfortably seated in his own Self, enjoying the bliss appertaining to the 'Kingdom of Heaven' within, utterly indifferent to, and unconcerned in, the passing transient mockery of a show without. And he is in no sense a loser by thus shutting himself out from the wide world and becoming isolated within his own Self; for the true and lasting source of happiness only lies within,—not in anything

outside. The last necessary observance of the saint is study, that is the perusal of scriptural lore. This needs no comment. But it is necessary to describe the *sāmāyika* process more fully, as it is a very important part of the saintly training and duty.

Sāmāyika being the cultivation of the habit of equanimity of the mental state, in other words, of freedom of the mind from the agitations of the type of *rāga* (attachment) and *dveṣa* (aversion), its observance consists in remaining unmoved by aught that tends to produce these traits in the mind. The saint engaged in the cultivation of the habit of equanimity brings under control the three kinds of his activities, namely, the bodily, the vocal, and the mental movements, during the time of the disciplinary practice. He stands or sits down in one of the approved *āsanas* (postures), and, renouncing *rāga* and *dveṣa*, engages his mind in the contemplation of the glory and the attributes of Divinity that is his own real nature. There are several compositions which are helpful in fixing up the true attitude of the mind. He recites one of these which he likes, following the significance of the words intelligently. The two postures which have been specifically approved are the sitting and the standing ones, though the saint may go through the *sāmāyika* process even lying down, if unable to sit up. The sitting posture, usually adopted, is the one in which the right leg crosses over and rests on the left thigh, with the left leg being similarly placed over the right thigh. This is known as *padma*

āsana. There is an easier position than this which is also recommended, and that is known as the *ardha* (half) *padma āsana*, because of only one of the legs, the right one, crossing over to the opposite thigh in it. The other leg is not crossed over in this *āsana*, but is simply folded at the knee.

The other posture, termed *khargāsana*, is characterised by the placing of the feet at a distance of about two inches from each other, and the arms are allowed to drop down by the sides, while the body is maintained in a standing posture. In both the sitting and the standing postures the body is kept erect, maintaining the chest, the neck, and the head in a line, and the gaze is steadily fixed on the point of the nose, or on some other plexus, or part of the body, as the eyes. The place for the *sāmāyika kriyā* (process) should be one not exposed to disturbance of any kind, and free from all sorts of distractions.

In performing the *sāmāyika* meditation the following points should be observed by the saint:—

(1) He should not perform it disrespectfully,

(2) nor filled with pride of learning,

(3) nor to be considered pious by his fellow-men,

(4) nor in a manner to cause disturbance to any other living being,

(5) nor should he move his body about at the time,

(6) nor force it into a crooked position, *e.g.*, bending the fingers,

(7) nor contract or gather together the bodily limbs,

(8) nor should he raise himself up and down, like a fish on the top of a wave ;

(9) he should rid his mind of all cruel thoughts ;

(10) he should not encircle his knees with his hands ;

(11) he should not become engaged in its performance imbued with fear,

(12) or with disgust, or without understanding its aim,

(13) or filled with conceit at his supernatural acquisitions (if any),

(14) nor with pride of birth;

(15) he should not take to it (*sāmāyika*) sneakingly, that is as a thief, *e.g.*, behind the back of the *guru* (preceptor),

(16) nor neglect its proper time,

(17) and should not allow the mind to be filled with unholy thoughts of hatred and the like for others ;

(18) he should not excite fear in any one's heart,

(19) nor talk to any one at the time,

(20) nor think evil of any one,

(21) nor suffer himself to frown,

(22) nor entertain ungenerous sentiments in his heart,

(23) nor allow his gaze to wander about in different directions,

(24) nor sit down without carefully inspecting the ground, to avoid causing injury to insect life,

(25) nor lose interest in the middle of the process,

(26) nor should he neglect it altogether for the want of any of the necessary accessories,

(27) nor should he allow his heart to be assailed by desire for sense-gratification,

(28) nor omit to recite the whole of the recitation, nor get up in the middle (that is, before the end of the time appointed for the purpose),

(29) nor blur over his words, nor hurry over some parts and linger unnecessarily over others;

(30) nor mumble, like a dumb person, nor make faces or signs,

(31) nor vociferate in a croaky voice, like a frog; and,

(32) he should not allow his mind to play the truant at the time, that is, to run after the good things of the world.

The technical names of these faults are as follows: (1) *Anādara*, (2) *Tapta*, (3) *Praviṣṭa*, (4) *Paripīḍita*, (5) *Dolāyata*, (6) *Ankuśa*, (7) *Kachhapa*, (8) *Matsya*, (9) *Manoduṣṭa*, (10) *Vedikābadha*, (11) *Bhaya*, (12) *Vibhita*, (13) *Riddhigaurava*, (14) *Gaurava*, (15) *Stenita*, (16) *Pratinika*, (17) *Praduṣṭa*, (18) *Varjita*, (19) *Sabda*, (20) *Hilata*, (21) *Tribali*, (22)

Sankuchita, (23) *Dristi*, (24) *Adrista*, (25) *Karmochana*, (26) *Alabdha*, (27) *Anālabdha*, (28) *Chandana Chulikā*, (29) *Uttara Chulikā*, (30) *Muka*, (31) *Durdara*, *and* (32) *Chuchulata.*

Pulling out the Hair.—If the saint did not pull out his own hair himself with his hands he would have to depend on the goodwill of somebody else to shave his head. But he aspires to be self-sufficient, as far as possible. He is not allowed to beg for favours. The hair must be pulled out in five handfuls with both hands. This is recommended to be done every second or third month; in any case, once in sixth month. It might seem at first sight that the process of pulling out the hair would be one full of pain and unnecessary affliction, but then we lose sight of the immense training that has practically deadened all external feelings in the aspirant after *moksha*, in the stage of *sannyāsa*. The *sādhu* is impervious to pain, and is so much filled with the inner joy of freedom and life that there is no room left in his heart to be disturbed by a half-deadened sensation of pain implied in the pulling out of his hair. It is well known that the effect of an auto-suggestion, and even of a hetero-suggestion, may be to inhibit a painful sensation, *e.g.*, of child-birth or the amputation of a limb. If the saint did not pull out his hair, he would be under the necessity to get it cut and shampooed, to prevent lice and other smaller kinds of insects from infesting and breeding in it. But this will be clearly opposed to his mode of life, and will further

involve him in the commission of *himsā*, in violation of his first great vow (not to injure any living being).

NUDITY.—The saint must observe complete nudity, and discard even the loin-strip which is allowed to be worn in the highest stage of the householder's path. For nudity is the true mark of saint-ship. As said in the Householder's Dharma :—

> "Those who find fault with the Jaina saints for their nudity cannot be said to realise the full import of the all absorbing contemplation of the Self necessary for the destruction of the *kārmic* bonds. It is no use denying the fact that *karmas* cannot be destroyed so long as attention is not completely withdrawn from the physical body and the world of the senses, and directed inwardly, without wavering or hesitancy, to the *ātmān* (soul) itself. But how shall this be accomplished if the mind is worried over the ways and means of procuring even a *langoti* (a narrow strip of cloth worn over the private parts) ? . . It would be disastrous if a misplaced sense of decency were allowed to mar the progress of the soul, condemning it to continually undergo rebirths in different conditions of life, the best of which can hardly be said to afford any real moments of joy. The Jaina saint, whose vow of chastity is of the most rigid and unbending type, goes about naked, not because he wishes to seduce any one from the path of virtue, but because *nirvāna* cannot possibly be attained without the renunciation of the very last article of apparel and worldly goods."

Nudity was certainly the mark of saint-ship in the ages gone by. In the Bible we read :—

> "And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they said, Is Saul also among the prophets ? "—(Samuel xix. 24).

> "At the same time spake the Lord, by Isaiah the son of Amos saying, 'Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and bare-foot."—(Isaiah xx. 2.)

Nudity was also a sign of world-renunciation amongst the Arabs, about whom Washington Irving says in his *Life of Mahomet* (Appendix) :—

> "The Towaf, or procession, round the Caaba was an ancient ceremony observed before the time of Mahomet, and performed by both sexes entirely naked. Mahomet prohibited this exposure and prescribed the Ihram, or pilgrim dress."

In India there are *nangā* (naked) *sādhus* also amongst the Hindus. Louis Jacolliot says (*see* 'The Occult Science in India,' page 71) :—" The sannyasis remained naked." This was with reference to Indian saints generally. Buddha's contemporaries, Mankhali Gośāl and Puran Kasyapa, both went naked. The seamless coat of Christ (St. John xix. 23) is suggestive of bare skin esoterically.

NON-BATHING.—The saint is not allowed to bathe. For that will be fixing his attention on the body. There is no question of dirt or untidiness. He has no time to think of bathing or of cleaning his teeth. He has to prepare himself for the greatest contest in his career, namely, the struggle against Death, and cannot afford to waste his time and opportunity in attending to the beautification and embellishment of his outward person. Nay, he knows fully that death appears only in the form of the physical person which is a compound and, as such, liable by nature to dissolution and disintegration. He, therefore, smiles at the childish simplicity of the worldly-wise who long for immortality no less than he does himself, but do the very thing which pampers and

strengthens the foe. As said in the Householders' Dharma :—

> ' Let him who would laugh at the dirty condition of the body of the Jaina saint remember that in its nature, his own body is but a basket of stinking unsightly filth, covered over with leathern parchment. There is yet an important distinction between his body and that of the saint, which consists in the fact that while his own carcass is filled, to the full, with the refuse resulting from unrestrained sense-indulgence, the saint's contains less filth, both quantitatively and qualitatively, owing to the control which he puts on his senses. The difference between their bodies is then reduced to this that the saint's is actually the purer of the two, though the other appears to be more attractive outwardly. And, so far as the purity of the soul is concerned, the man who scorns the saint is nowhere as compared with him whom he likes to scorn, since the very fact of ridiculing a true saint is an indication of gross ignorance and sin. The dirty, untidy appearance of a *muni* (ascetic) is a necessary step in the path of progress, and is unavoidable at a certain stage."

SLEEPING ON THE GROUND.—The saint should not sleep like the ordinary men and women of the world. His bed must be the hard ground, in keeping with the other aspects of his ascetic's life. He, therefore, rejects the soft couch, the comforting mattress and pillows, and all else that will stand in the way of his skin from becoming dead to all external sensations. The sleep of the *sādhu* is of short duration; he slumbers, like a log of wood, for about four hours, spending the rest of the night in self-contemplation. Before lying down to rest he purifies the ground on which he is to sleep by carefully removing from it all forms of insect life with his feather whisk.

REFRAINING FROM CLEANING THE TEETH.—For the reasons which have been explained in connection with

the rule of non-bathing the saint does not indulge in the worldly man's fastidious occupation of cleansing the teeth.*

TAKING FOOD STANDING.†—This is to prevent the growth of a feeling of attachment for the place or the people in the *sādhu's* mind. He stays at the householder's (layman's) place only so long as is necessary to take his food. He may linger thereafter, but only for the purpose of imparting religious instruction, if requested to do so. The food he takes is placed on his hand: he will not touch plates, or saucers, or cups or any other kind of utensils, whether they be valuable or otherwise. All these he renounced long before he entered *sannyāsa*; and he will not own or possess them on any condition, not even temporarily by way of a loan of their user.

TAKING ONLY ONE MEAL A DAY.—This is a mild form of fasting which is necessary to crush out bodily longings and cravings. As a matter of fact the saint is expected to resort to much severer forms of fasting, imposing upon himself restrictions even with regard to the food he is to take when not fasting. It must be understood that the riddance from the undesirable

---

* " उपवासदिने राजन्दन्त धावन कुरुते यः ।
सघोरं नरकं याति व्याघ्र भक्षश्चतुर्युगम् ॥ स्मृतिरत्नाकर

[*Tr* Whoever cleanses his teeth on the day of fasting, descends into terrible hell, and is devoured by a wild beast in all the four periods of time.]

† *Cf.* " The Yogi should not sit down to eat."—*The Occult Science in India*, by Louis Jacolliot, p. 83.

companionship of matter is only possible when the body itself is got rid of. The saint knows this fully, and, therefore, does everything within his power to enervate and weaken this fleshly stronghold of the enemy, *i.e.*, Death. It ought to be stated that fasting is the one weapon known to asceticism for crushing out the pleasure-seeking impulses of the senses. The rules regulating his conduct with reference to the acceptance of food are controlled by the third (namely, *eṣáṇā*) *samiti* which points out various kinds of faults that render its acceptance impossible. There are besides these faults certain other restrictive conditions which will not admit of the saint's taking food on their occurrence. These will all be described in a later chapter when dealing with the subject of food generally.

Chapter III.

THE TEN EXCELLENCIES.

The *Sadhu's dharma* is tenfold, comprising ten holy virtues of the most excellent type. They are (1) forgiveness, (2) humility, (3) straightforwardness, (4) truthfulness, (5) greedlessness, (6) equanimous self-control or sinlessness, (7) asceticism, (8) renunciation, (9) self-denial, and (10) chastity (celibacy).

The degree of excellence required here is absolute; the *muni* will, on no account, cherish resentment against any one, however offensive, rude, cruel and inimical. In respect of meekness and the other virtues enumerated above he will not, in any way, depart from his *dharma*, whatever may happen to his body or to those he considered dearest and nearest a little while back, when in the second *āśrama* of life. We shall now consider these ten attributes separately.

Excellent Forgiveness.—The saint should never entertain hatred or anger. Howsoever malicious the act of aggression, or vile the language of abuse, he should forgive at once and without being requested to do so, recognising that mental agitation is sure to undo all his merit that might have been acquired thus far. The results flowing from forgiveness are the protection of vows and pious inclinations of the mind, the removal of pain here and hereafter, the commanding of respect and reverence in the world and the acquisition of saintly fame. The antithesis of forgiveness, that is anger, is, on the other hand, noted as

the destroyer of all the four ideals, *dharma*, *artha*, *kāma*, and *moksha*. Reflecting thus, the saint should always be ready and willing to forgive. If any one reviles him he should meditate thus: This person is really a well-wisher of mine; for he who calls my attention to my short-comings gives me an opportunity of perfecting myself; it may be that he does so out of spite, but why should I trouble myself with his motive. He is in reality a friend in the garb of an enemy; and I must treat him as such; for I, who aspire to become perfect, will never become so unless I exert myself in eradicating my faults. I really ought to say to my Self: Holy One! forgive him; for he knows not what he is doing! Wherefore I must and shall bless him, although he do nothing but plan and plot for my ruin aud abuse me all his life through.

If he is abused maliciously, and the faults attributed to him are not in him, then the saint should treat the reviler as a child. Children sometimes say and do things which are provoking; but no one ever gets angry with them. In reality, praise and abuse proceed not from any man, but from the fruition of past *karmas*. "If I bear this with equanimity, with an unruffled mind, the evil *karma*, which is my own work, will soon be worked off. In any case it does not become me to depart from my high ideal and to come down to a bad man's level." Anger and resentment will undo years of merit in asceticism in the twinkling of an eye. No true saint will be willing to throw away

his hard-earned merit so easily. He will, on the contrary, defend his valuable possession with his life, if need be, sacrificing it rather than lose his treasure of virtue!

II. EXCELLENT MEEKNESS.—Not to be elated with pride, even justly, for noble birth, illustrious descent, kingship or authority, matchless beauty, high proficiency in sciences and arts, unexcelled knowledge of the Scriptures, merit of recitation, severe austerities, enviable fortune, unrivalled power, and the like, is termed *mārdava*, also known as *māna nirharana* (the crushing out of self-conceit). The man endowed with meekness is the beloved of preceptors, and is regarded as an excellent person even by saints. From meekness results the acquisition of true discrimination, Right Knowledge and the like, which are the causes of *moksha*. The saint who practises meekness thus speedily attains to the delights of heavenly life, and, finally also to *nirvāna*. Contrary to this, the heart that is defiled by self-conceit can never become the abiding place of goodness or any other virtue; it is discarded by saints. In a word, most of the troubles that humanity is subject to arise from pride. For this reason meekness should be cultivated as a virtue.

III. EXCELLENT STRAIGHT-FORWARDNESS.—Keeping the three channels of action, namely, the mind, speech and the body, in an attitude of straight-forwardness, that is to say, refraining from their employment for deceiving any one, is termed excellent *ārjava*. Many

virtues come to abide in the heart that is honest! On the other hand, where deceit and treachery reign virtues cannot dwell there! No one respects a deceiver in this world, and he is dragged forcibly hereafter into some undesirable *yoni* (rebirth). For this reason one should develop the virtue of honesty in his soul.

IV. EXCELLENT GREEDLESSNESS—Stamping out greed fully, that is to say, not to be affected by the love of gain, is called *śaucha* (greedlessness). Greed has a wide significance here, and is used with reference to desire generally. Whosoever has purified his heart in respect of desire is respected by all, and, in addition, becomes the repository of all great virtues and faith. The heart that is filled with the lust of greed has no room in it for any goodness.

Greed (*lobha*) is of four kinds :—

(*i*) *jivita*, the longing to live,

(*ii*) *ārogya*, the longing for freedom from disease and ill-health,

(*iii*) *indriya*, that the functioning of the senses may not be impaired; and

(*iv*) *upabhoga*, the wish for sense-indulgence.

These are again sub-divided into two classes each, with reference to their subjects, namely, *sva* (self) and *para* (not-self, *i. e.*, another). For instance, the desire to live with reference to oneself is *svajivita lobha*, and that with reference to another is *parajivita*

lobha. There are similar classes and sub-classes of *śaucha* (greedlessness) to correspond with those of greed. The *sādhu* exerts himself in every way to purify his heart from all forms of this poisonous evil.

V. EXCELLENT TRUTH.—Speaking nobly is considered *satya* (truth) by the enlightened. Speech is of the following ten kinds, which, not withstanding their partial descriptive mis-statement, do not involve a transgression of the vow of truthfulness :—

(*i*) *nāma*, that is, purely arbitrary nomenclature *e.g.*, calling a man Hathi Singh, which literally signifies an elephant-lion ;

(*ii*) *rupa*, *i.e.*, describing a thing with reference to its general prominent characteristic, *e. g.*, to call a swan white, though it is certainly not white in every part of its body ;

(*iii*) *sthāpnā*, *i.e.*, naming a person or an object with reference to a transference of attributes, *e.g.*, this is Bhagwan Chandra Prabhu [said of a consecrated statue of the eighth Tirthamkara] ;

(*vi*) *pratîtya*, *i.e.*, describing an object by comparing it with another object, *e.g.*, to call an ordinary man brave, as compared with a coward ;

(*v*) *sanmata* (संमत), *i.e.*, describing according to the popular vogue, *e.g.*, to speak of a lotus flower as *pankaja* (literally, produced from mud), though this is not the case with all kinds of lotuses ;

(*vi*) *sambhāvanā*, which is descriptive of the possibility, though the same may never have been exercised and may never be exercised, *e.g*., to say that the King of the Celestial Hosts (*devas*) has the power to uproot big mountains;

(*vii*) *janapada*, describing according to the local patois or tongue;

(*viii*) *deśa*, to describe a thing by a partially appropriate term, *e.g*., to call a small collection of habitations not enclosed by an enclosure, a village; since strictly speaking a village is that which is surrounded by an enclosure;

(*ix*) *bhāva*, describing things according to the way they have been dealt with in the Scripture of Truth, *e. g*., to describe boiled water as pure (sterilized), for it is so described in the Scripture, though as a matter of fact some invisible form of life may have got into it;

(*x*) *upamā*, the description by illustration or analogy, *e.g*., oceans of years.

Truthfulness is replete with all kinds of excellences and virtues, but the liar is disregarded even by his own brothers and deserted by his friends. The elements also cannot, as it were, tolerate an untruthful person. He has to suffer all kinds of afflictions; at times his tongue is cut out, and his whole property confiscated.

VI. EXCELLENT SAMYAMA.—*Samyama* (self-control) is of two kinds: (1) the *upekshā*, and (2) the *apahṛita*. The destruction of the sense of attachment and aversion in the case of pious saints

who are familiar with the customs and manners of the age and place and who have perfected themselves in the observance of the three *guptis* (the curbing of the mind, speech and the body are known as the three *guptis*) is termed *upekshā samyama*. The other kind, *e.g.*, *apahrita samyama*, includes the observances which are known as *samitis*. These have already been described in the earlier pages of this book, and the *esanā samiti* will be further described in connection with the rules relating to the saints' food.

The observance of *samyama* is characteristic of Right Conduct. It should be noted here that the *apahrita samyama* itself comprises two types of self-control, namely, (1) *prāṇa parihāra* which consists in the removal of pain of living beings and in the resolve to desist from causing them pain, and (2) *indriya samyama* that signifies detachment from the objects of the senses.

Apahrita samyama is of three kinds, according as it is preliminary, middling or advanced. The advanced is the characteristic of saints who will not live in places which abound in small insects, to avoid injuring them. Those who will gently remove aside the insects with the soft *pichchi* (brush of peacock feathers) are of the middling type, while those who desire to remove them with something else, fall in the preliminary class.

There are eight kinds of *śuddhis* (purifications) which are helpful in the observance and steadiness of *apahrita samyama*. These are as follows :—

(1) *bhāva śuddhi*, (2) *kāya śuddhi*, (3) *vinaya śuddhi*, (4) *iryāpatha śuddhi*, (5) *bhiksha śuddhi*, (6) *pratisthāpanā śuddhi*, (7) *śayanāsana śuddhi* and (8) *vākya śuadhi*. *Bhāva śuddhi* is the mental purity arising from the sense of delight that is itself pro duced from the unclouded clarity of the mind in reference to faith in the doctrines of Perfection and Godhood. *Bhāva śuddhi* is the canvas, so to speak, which is required for painting the image of the Divinity of the Self, with the radium rays of pure conduct.

Kayā śuddhi is the purity of the body, that is rid of all worldly burdens (clothes, ornaments and the like), that abstains from all kinds of decorative *samskāras* (bathing, unguents etc.), that is no longer subject to physical or muscular excitations, that has its movements under proper control, that is an image of peaceful serenity, and that is like a newborn child in appearance. The effect of the attainment to *kāya śuddhi* is that one ceases to fear, and at the same time nobody else ever fears the possessor of such a body.

Vinaya śuddhi is the purification of the sense or feeling of reverence and respect, and consists in the adoration of the *Tirthamkaras*, *Siddhas* (Saved Ones) and the Saints, in reverence for the revealed Word of the Law (Scripture), in respectful obedience to the Preceptors' directions, in the attainment of high proficiency in the study and recitation of religious traditions, in acquiring excellence in the knowledge of the country and age and of the human nature, and

in always acting only in accordance with the guidance of the Head of the Order. This purification is the true ornament of a saint; it is the cause of saintly glory, and is the boat which is to take one to the other shore!

Iryāpatha śuddhi is the purification, that is to say, perfection in the observance of the rule of carefulness, as regards the saint's movements.

Bhikshā śuddhi, is the purification of *bhikshā* (obtaining of food). This signifies the observance of all the rules of the *eṣaṇā samiti* without faltering. The *sādhu* should not allow himself to be disappointed if no food is obtained, or if he has to go without it for any other reason. He should not accept food at a house in which singing or dancing is going on, or a child is born, or death has taken place; nor in one which is used for the sale of wine, which is a prostitute's residence, or which is used for any other sinful purpose. The house of a lowly person or an orphan, the place which is an almshouse, or where sacrifices are offered, or where some kind of a ceremony is being performed, is also forbidden to be visited for the obtaining of food. That which implies the moon-like visiting* of all sorts of houses—those of the rich and poor alike,—which avoids disreputable households, which does not involve the lowering of one's self-respect, but is the seeking of pure sustenance with a feeling of indifference, and taken only to prevent the body from becoming unfit for spiritual progress—that is termed

* The Moon visits all the constellations, big and small, alike.

bhikshā. The saints remain absolutely unaffected whether they obtain any food or have to go without it, or whether what is offered to them is tasty or unsavoury. Such *bhikshā* alone is the abiding place of virtues.

The taking of food has been described in five different ways by the wise, as follows :—

(1) *Gochāra*, that is like the cow who does not concern herself with the beauty, ornaments, richness of apparel, and the like of the person who comes to feed her ;

(2) *Akshaṃrakshaṇa*, which is suggestive of a trader who applies grease to the axle of his cart to carry his valuables to the desired goal. The saint, too, has to carry the bodily cart, containing the jewels of virtues to the city of self contemplation, by greasing the axle of life with the food obtained by *bhikshā*.

(3) *Udarāgni praśamana*, which simply implies the appeasing of hunger, irrespective of the quality of the food with which it is to be done, whether it be tasty or tasteless. The simile employed is that of quenching a fire, when there is no question raised as to whether the water to be used is sweet or sour (distasteful).

(4) *Bhramāhāra*, that proceeds on the analogy of a bee's action. As the bee gathers honey without damaging any of the flowers from which it extracts it, in the same way the saint takes his food without causing injury or inconvenience to any of the givers.

(5) *Svabhara purana*, *i. e.*, filling the pit. As people fill a pit without regard to the beauty or ugliness of the material with which it is to be filled, in the same way the *sādhu* should look upon his stomach which is to be filled regardless of the consideration that the food is not toothsome.

Pratiṣthāpanā śuddhi is the purification of the manner of disposing of such things as hairs and nails, and the discharges from the nose, the mouth etc., (with full regard for the avoidance of injury to any kind of life), in conformity with the practices of the place and time.

Sayanāsana śuddhi is the purification of the place of sleeping. The *sādhu* should not spend the night at a place occupied by females, low personages, thieves, gamblers, drunkards, palmists (gypsies), and the like. He should not stay at a place which contains pictures of private (bodily) organs, or in a place where men gather together for sport, play, dancing, and other like pursuits ; nor where a festival is taking place, where cattle are tethered, or arms stored, or which is used as a gymnasium The places which engender a feeling of attachment and the like, and which give rise to, or are associated with, exhibitions of pride, conceit, sorrow, anger and affliction, should also be avoided. The *muni* selects such places as a cave on the side of a hill, hollows in the trunks of trees, and unoccupied dwellings reserved for the use of saints by pious householders. The saint should not lie down except to sleep. He may not

recline. When sleeping, he should lie only on one side, and should not change to the other during sleep.

Vākya śuddhi is the purification of speech. The saint should never utter speech that has a tendency to the causing of *himsā* (injury), fighting, or exciting passions ; his words should not be insulting or harsh, nor in the nature of backbiting, nor should they be uttered to reveal the secrets of others. The *sādhu* avoids reciting tales of love, adventure, and high living, and also political gossip. He seeks only to impart a useful lesson to his hearers, and to encourage them to adopt the vows and to cultivate the virtue of righteousness. His discourse should be brief, sweet, agreeable, and productive of the spirit of true *vairāgya* (renunciation). Self-praise is as objectionable for the saint as talking ill of others. All goodness comes to offer itself to him who has attained to the *vākya śuddhi* in asceticism.

Such is the nature of the different kinds of *śuddhis* which are helpful in maintaining the purity of the *upahṛita samayama*.

Samyama is of five kinds from another point of view. These are: (1) *sāmāyika*, (2) *chhedopasthāpanā*, (3) *parihāra viśuddhi*, (4) *sukshma sāmprāyaya*, and (5) *yathākhyāta*.

Sāmāyika is the refraining from the commission of sin through the activities of the mind, speech and the body. This may be for a limited time or without the fixation of any limit of time. *Chhedopasthāpanā*

is the restoring of the state of purity by proper action, or penance, in respect of a fault committed by the saint. It also signifies renunciation of certain sinful actions.

Parihāra viśuddhi is refraining from *himsā*. This is attained by highly advanced saints.

Sukshma sāmprāyaya signifies the subduing of all the powerful passions, with the presence only of just the faintest tinge of greed. It is characteristic of saints whose enthusiasm is ever increasing, in consequence of their constant engagement in refraining from the commission of *himsā* of the visible and invisible living beings. These are they who are able to observe all the rules of conduct applicable to saints, who have burnt up a great deal of the material of their *karmas* in the fire of pure self-contemplation that is enkindled, fanned and maintained by the winds of Right Faith and Right Knowledge, who have destroyed the seed of the poisonous tree of evil passions by the power of steady meditation, whose remaining burden of deluding *karmas* is about to be destroyed and whose power of self-control is exceedingly great on account of the riddance of all but the slightest tinge of greed.

Yathākhyāta is the name given to the conduct of him who has attained to the purity of the Soul's nature by the destruction or quiescence of all the deluding *karmas*. The order in which these five divisions of *samyama* are described here is significant of the fact that the succeeding types are infinitely superior, in point of virtue and

merit, to the preceding ones. They are all powerful causes of the stoppage of *karmic* influx, and lead to *moksha*.

The above is the description of *samyama*. Briefly put, it consists in the observance of *samitis* five kinds of movement-controls), the curbing of passions, the giving up of *dandas* (causing affliction) and the conquest of the senses (*i.e.* of the temptations of the senses).

The practising of self-control is termed the avoidance of *dandas*. The term *danda* signifies affliction. The *dandas* are mental, bodily or vocal. In mental *dandas* are comprised attachment, aversion, and delusion. The attachments are affection, joking, liking, deceit, and greed. Aversion includes anger, pride, dislike, sorrow, fear, and disgust; and delusion consists in false beliefs, and the three kinds of sex-passion or longings, that is to say the sexual cravings peculiar to the male, the female, and the neuter. Bodily *danda* implies such conduct as killing, stealing, striking, frightening, causing harm, and the like. Vocal *danda* signifies falsehood, misleading phraseology, backbiting, harsh speech, self-praise, agitation, and cruel discourse. All these are so many forms of evil-doing, and the source of *āsrava* (influx) of *karma*. The *sādhu* should refrain from them studiously, as he would refrain from poison that is destructive of life.

From yet another point of view the rule of practice with respect to self-control is this, that he

who refrains from causing harm to the six kinds* of living beings, and controls his (five) senses and the mind performs *samyama*. Accordingly, from this point of view, *samyama* is of twelve kinds, namely, (1-6) the offering of protection to the six kinds of living beings, and (7-12) the controlling of the five senses and the mind. †

VII. Excellent *Tapaścharaṇa*:—*Tapaścharaṇa* (from *tapa*, heating, and *charyā* or *āchāra*, conduct) is the exalted path of the destruction of desire, by a disciplinary method of self-denial that is calculated to burn up karmic impurities. The subject will be dealt with at suitable length in a chapter by itself.

VIII. EXCELLENT RENUNCIATION (*tyāga*).—Renunciation is the root of the tree of happiness. Great tranquillity is enjoyed by him who makes steady progress in the practising of renunciation. But cheerfulness of the heart is the most essential requisite for its practising. Without cheerfulness, renunciation will be reduced to enforced poverty, and suppressed chagrin at it. It is wonderful that the pit of desire, which ever remains empty, in spite of the constant pouring in of things into it, is at once filled up by the renouncing of desires! The most excellent form of renunciation is the giving up of all desires with a

* The six kinds of living beings are:—

[1-4] four kinds of souls whose bodies are made of a single element (earth, water, fire or air),

[5] vegetable souls, and

[6] moving living beings, *i. e.*, souls endowed with two or more senses.

† See the "*Bhagwati Aradhana*" by Saint Sivakoti Acharya.

cheerful heart and with the eye fixed steadily on the supreme good.

IX. EXCELLENT SELFLESSNESS (*ākinchanya*)—The sense of possession, 'this-is-mine' idea, is the source of innumerable ills. Anger, jealousy, and other powerful passions are fostered by it. Its destruction leads to *vairāgya* (sense of detachment from the world). The best form of excellent selflessness consists in the development of the feeling of detachment from one's own physical body, which is the source of all the mischief. Recollecting, thinking and talking of one's past belongings and possessions is as much to be condemned as the actual craving for worldly pomp and show in the present.

X. EXCELLENT CELIBACY (*brahmacharya*) — Celibacy prevents the commission of a very large number of sins. Excellent celibacy must imply the absence of past recollections about female beauty, even of one's own wife's affections and love.

CHAPTER IV.

TAPAŚCHARAṆA.

The destruction of desire with the object of the attainment of the triple jewels of Right Faith, Right Knowledge, and Right Conduct is termed *tapas* or *tapaścharaṇa*. *Tapas* is of two kinds, namely, (1) the external, and (2) the internal. Fasting and the like are termed external *tapas* because of their involving the physical body in their operation. The other kind of *tapas* are concerned with the curbing of the mind, and are termed internal for that reason.

The external *tapas* are :—

(1) fasting ;

(2) the avoidance of full meals ;

(3) the putting of special restrictions, on specific days, over and above the usual observances, *e.g.*, the vow to accept food only if given by a *rājā*, or from golden vessels;

(4) refraining from the use of one of the following articles, termed *rasas* (that make food tasty): (1) clarified butter, (2) milk, (3) *dahi* (a kind of sour or curdled milk), (4) sugar, (5) salt, and (6) oil;

(5) avoiding the company of others, that is, retiring away from the haunts of men and animals; and

(6) *kāya-kleśa* (enduring bodily discomfort), *e.g.*, remaining standing or sitting in one posture, sleeping on one side, and the like.

All these aim at the overthrow of the thraldom of the senses and the bodily longing for comfort and ease.

Whosoever will recall to mind the fact that the aim of the *sādhu's* life is to effect a complete separation between the body and the soul, will cease to cavil at the idea of extreme severity implied in *tapaścharaṇa*. The bodily sensations of heat and cold even must be destroyed, or, at least, the mind should by constant practice of the *kāya-kleśa* (bodily affliction) *tapas* make itself impervious to their influence. Even reflex activity must be controlled. Without the full observance of these external *tapas*, steadiness in *dhyāna* (contemplation) cannot possibly be attained, and without perfection in holy contemplation the separation of spirit from matter is altogether out of the question.

The duration of *kāyotsarga* may be short, that is to say, an *antarmahurta* (less than 48 minutes), or as much as a year, which is accomplished only under special circumstances by specially endowed ascetics. It is recommended that the *kāyotsarga* performed as a penance for the removal of evil taint from the soul should be regulated as to its duration in the following manner :—

one hundred and eight breath-periods for the transgression of any of the five principal vows,

twenty-five breath-periods for the defilement of a sacred place, or the vicinity of a saint's seat, and the like, and

twenty-seven breath-periods for the removal of the tinge of unholy thoughts, mental activity, and the like, in connection with the commencement or con-

chasion of a religious work, or study, or the reverence of revered objects.

Apart from this, the following duration in breath-periods has been prescribed for general purification after certain kinds of actions, and also otherwise, generally :—

one hundred and eight times during the day at the time of the daily *pratikramaṇa* (confession),

fifty-four times at night similarly,

three hundred times at the fortnightly *pratikramaṇa*,

four hundred times at the end of the *chaturmāsa* (period of four months), and

five hundred times at the anniversary 'term'.

During the whole of this period the saint should remain in an immovable position, with the mind and speech fully under control, and engaged in holy meditation and contemplation.

The internal *tapas* is also of six kinds, which are enumerated below :—

(1) *Prāyaśchita* (penance) which is the working off of the evil effect of *atichāra* (the doing of what is forbidden or the not doing of that which is enjoined). It is of ten kinds, namely,

(*i*) *ālochanā* (confession) with the full purity of the heart before the proper *āchārya* (head of saints);

(*ii*) *pratikramaṇa* (the mental resolve to refrain

* There are ten kinds of faults of *ālochanā* (confession) which the confessing saint must avoid These are .—

from certain sins) which may be done without going to the *āchārya* ;

(*iii*) *tadubhaya* (confession + *pratikramaṇa*) which can only be done in the presence of the leader of saints ;

(*iv*) *viveka* (the refraining, in obedience to the *āchārya's* advice, from the use of certain kinds of food or other permissible articles for which the *sādhu* may have evolved out a longing, or to which he may have become attached) ;

(*v*) *vayutsarga*, remaining in one posture, standing or sitting, for a fixed period ;

(*vi*) *tapa* (fasting, or the imposing of restrictions on food as a penance);

(*vii*) *chheda* (rusticating), which signifies degrading to a lower rank ;

(*viii*) *mūla*, re-ordination (which is applicable to the case of *pārsvastha*, *kuśila*, and other kinds of *sādhus* mentioned in

---

(1) *ākampita*, bribing, i.e., offering an (acceptable) present ;

(2) *anumāpita*, pleading ill-health ;

(3) *yaddṛṣṭa*, concealing faults not perceived by others ;

(4) *bādara*, non-observance of minor faults from laziness and the like ;

(5) *sukṣama*, concealing major sins ;

(6) *chhanna*, confession in the third person, i.e., trying to ascertain the nature of the penance, as if for some one else ;

(7) *sabdākulita* disclosing earlier sins ;

(8) *bahujana*, questioning others about the nature of the penance prescribed by the *guru* (preceptor) ;

(9) *avyakta*, confession before one of an equal status to oneself ;

(10) *tatsevita*, confession to oneself, i.e., adopting the penance prescribed for some one else for the same kind of faults as one's own.

the enumeration of saints in the first Chapter).

(ix) *parihāra*, humiliating before the community by making the offender to salute and sit below newly-ordained saints, which may be done in an ordinary case without further degradation, or, in more serious cases, by first making him visit and confess his faults before seven different *āchāryas*, one after another; and, in the worst cases, by proclaiming him *before the whole community and* then turning him out;

(x) *śraddhāna* the re-acquisition of, in other words, re-entering into Right Faith.

As a rule of *ālochanā* (confession) is only made before the leader of a *sangha*, that is to say, before an *āchārya*. not before any one else, not even before an ordinary saint, unless under exceptional circumstances. If this rule is not observed it will give rise to many abuses The *āchārya* should hear the confession in private, and should not divulge its purport before any one. There are no hard and fast rules for the determination of the penance proper—that is to say, its amount and type. Every case must be considered on its own merits. In practice,

however, the one rule for the fixing of suitable penance is that it is not determined with reference to the sin alone, but the capacity and qualifications of the sinner are also to be considered. The following matters, amongst others, are recommended to be taken into consideration in fixing the kind of penance :

1. *dravya* (material nature) *i e.*, the bodily condition of the confessing saint, and the nature of the different kinds of foods and the like,
2. *kshetra* (place), that is to say, the nature of the conditions prevailing in the locality,
3. *kāla* (time), *i.e.*, the nature of the seasons, etc.,
4. *bhāva* (thoughts), *i e.*, the sinner's thoughts and beliefs,
5. *kṛiyā* (process), that is to say, the process of the penance itself,
6. *praṇāma* (feelings) of the confessing individual,
7. *utsāha* (enthusiasm),
8. *sanghanana* (the formation and capacity of the bony skeleton) of the individual,
9. *paryāya* (condition),
10. *āgama* (knowledge of the Scripture), and
11. *puruṣārtha* (will or energy).

It is to be remembered that the object of penance is not the punishment of the wrong-doer, but the purification of his soul. The penance should, therefore, be such as is calculated to attain this end, without involving anything in the nature of a punitive suffering. That which lowers the *dharma* (religion) itself in the eyes of others, which cannot be carried out owing to excessive strain, which is impossible of performance, or which defiles instead of purifying the inner feelings of the confessing soul, is no penance.

Confession may be detailed, in which case it is termed *padavibhāgi*, or general and brief *(aughikāya)*. Where the fault does not affect the general observance of the vows or the rules of conduct, the confession should be detailed, to enable the confessing individual to eradicate the little amount of dirt that has got into the 'heart.' But where the general observance of vows and the root-virtues of the saintly life have been involved, indicating the necessity for re-ordination, a detailed narration is not expected of the numerous ways in which the transgressions were committed. In such a case a general statement of the virtues and vows transgressed and

violated is regarded as sufficient to entitle the confessing soul to be re-admitted into the Order.

It should be borne in mind that half the purity is effected by the merest desire to atone for one's faults, and the rest is easily accomplished by means of the cheerful carrying out of the purificatory penance, so that the *āsrava* (inflow) of evil *karma* is brought to a stop as soon as the mind repents and perceives the necessity for the removal of the stain from the heart, and the destruction of the tendency for the evil desire which had occasioned the special inflow speedily accomplishes the *nirjarā* (destruction or removal) of the taint itself.

(2) *Vinayā* (reverence) which is of four kinds, namely,

(i) *darśana vinaya*, *i.e.*, the establishing of the mind in Right Faith and showing respect to those who are endowed with such Faith;

(ii) *jnāna vinaya*, that is, observing due respect for those who are possessed of true wisdom, and the acquisition of *jnāna* (knowledge divine);

(iii) *chāritra vinaya*, which is the observance of the rules of proper conduct, and reverence for those who observe such rules; and

(*iv*) *upachāra vinaya*, that is, behaving with great respect towards the Scripture of Truth and Saints and other holy personages.

(3) *Vaiyāvṛitya* is the attending upon and serving saints and communities of holy men. The householder's *vaiyāvṛitya* also includes the offering of food and of other sanctioned articles, namely, the *pichchhi* (feather whisk), the *kamandal* (water gourd) and Books

(4) *Svādhyāya*, *i.e.*, study (which includes reading, enquiring or questioning, meditation, committing to memory and preaching).

(5) *Kāyotsarga* ,which is the disclaimer (*vyutsarga*) of the body (kāya) for a fixed period According to Scripture, *vyutsarga* is either internal or external Not to be swayed by passions and emotions and cravings of the mind is internal detachment (*vyutsarga*); the giving up of worldly goods, food, and the like, is the external. Thus, *kāyotsarga* is the complete sense of detachment from the body and the bodily connections and states for certain fixed periods. The duration of *kāyotsarga* may be for life (the rest of one's days) or for a shorter period only. As for its merit, *kāyotsarga* is the principal thing that makes one fearless of death It leads to the perfection of other observances and the renunciation of the world, and destroys the desire for life.

(6) *Dhyāna* (meditation or contemplation). It is of four kinds, which are enumerated below :

(i) *ārta dhyāna*, which means the dwelling of the mind on the thoughts of desire—how to obtain and keep together desirable things, and how to avoid and destroy undesirable ones;

(ii) *raudra dhyāna*, which signifies delight in doing evil, in deceitful lying, in robbing others forcibly of their property, or in the destruction of those who in any way appear to stand in the way of one's possession or enjoyment of worldly things;

(iii) *dharma dhyāna*, which means the dwelling of the mind on the nature of the soul, and on all that pertains to it and its future states and ideals;

(iv) *śukla dhyāna*, that is pure self-contemplation, which is a stage higher than that of mere thought activity.

In a general way, *dhyāna* (mind or attention) is either concerned with the Self or with the not-Self. The not-Self implies the world, and includes all things external to the Self, that is to say, the physical body and all the objects of the senses by which that body is surrounded.

The not-Self *dhyāna* is always occupied with the pleasures of the world and the gratification of the senses, and is the source of evil, because *karmic* forces are generated with every form of thought, and they are of a very undesirable kind when the mind, ignorant of the true side of Life and Light, becomes

absorbed in the seeking of selfish gratification, indifferent to the harm it is causing to other living beings. The worst case is when the individual actually finds delight in deeds of cruelty,—cutting up, piercing, ill-treating living beings, and the like. This leads to hell-life after death, and to undesirable births thereafter. This is termed *raudra dhyāna*. *Ārta dhyāna* is milder than this, but still an undesirable source of evil conditions and results. When the individual begins to think of the soul as something different from the body, then is the type of *dhyāna* changed into a desirable one. The seeker begins at first by thinking of the soul in general, and then passes on to the contemplation of his own *ātman* (Soul). This is the highest and the best form of spiritual contemplation, and is also of two kinds, namely, firstly, where there is only the thinking of the inner Self, and, secondly, where the thinking has been replaced by feeling, when one no longer thinks or talks of the Self, but directly feels its joyous pulsation within one. This is the highest and the best form of *dhyāna*, and the cause of *nirvāna*, *Dharama dhyāna*, the other type of auspicious meditation, is the cause of heaven, but not directly of *nirvāna*. The difference between these two forms of *dhyāna* is this, that while in the *dharma dhyāna* the attention is directed to the soul in an abstract general way, in the *śukla dhyāna* it is directed directly to one's own soul, which is also termed 'the Self.'

Dharma dhyāna covers a very wide ground, and the entire field of philosophy, spiritual and secular Its basis is discrimination, and support, the Scripture of Truth, as propounded by an Omniscient and *Veetrāga Deva*. The *Veetrāga Deva* is the deified Man who has destroyed the sense of all kinds of loves and hatreds in His Soul, and has, consequently, absolutely no purpose of His own to serve; in other words, who is absolutely devoid of all those motives and fears and prejudices and aspirations, impelled by which men deceive one another. The need for scriptural help is apparent from the fact that no philosophy emanating from a finite brain can be exhaustive or faultlessly accurate at all times and under all conditions, notwithstanding the fact that the unprejudiced flow of sober intellectual sobered thought is capable of achieving wonders in the investigation of truth. The duty of the seeker after Truth Divine is to acquire the quality of discrimination, and then to employ it for the discovery of an absolutely unbiassed and fully qualified (that is to say, Omniscient) Teacher, in the light of whose unfailing Wisdom he is to direct his own steps towards the path that is to lead to the goal of Bliss and Blessedness, and the perfection of Gods. *Dharma dhyāna* is not possible for him who is averse to the teaching of Truth and unaware of the nature of the soul. *Sukla dhyāna*, naturally, will be altogether out of the question for such a person. It is the most difficult to attain, and needs constant

prop from unwavering *dharma dhyāna* for its steadiness.

The merit of *śukla dhyāna* is that it by itself suffices to destroy the forces of delusion and evil and every form of *karmic* obstruction in an incredibly short interval of time ; but it is only attained with the greatest difficulty. All the *tapaścharaṇa* (ascetic severity) and the curbing of physical longings, and of the mental impulsions and urgings, are needed only to enable the *yogi* (ascetic) to attain to the necessary degree of unshakable, unwavering, fixity of contemplative attention that will remain absolutely unmoving and unmoved, in the midst of all kinds of causes of disturbance. Here also *dharma dhyāna* is found to be of the greatest help, and an unfailing weapon for the destruction of all kinds of longings, pleasure-seeking impulses and even the greatest of passions.

To understand *śukla dhyāna* properly, it is necessary to note that meditation of the spiritual type is possible in three different ways, namely,

(1) with the aid of speech, that is words,

(2) with the aid of the mind, that is mental pictures, and

(3) with the aid of the body, *i.e.*, by feeling the pulsation of life, in other words, by 'sensing' the being of one's Spiritual Self or Spirit, in certain parts of the body, *e.g.*, the nervous plexus of the heart, or the tip of the nose.

These three aids to holy contemplation are technically known as *yogas*, which are constantly changing, the unsteadiness of *dhyāna* causing the flow of contemplative thought or feeling to pass incessantly from one of them to another. From another point of view, *dhyāna* is constantly shifting from the object to the word which represents it in thought. It also flows at times in the reverse order, *i.e.*, from the word to the object itself. Sometimes there is the changing from the object's condition to its substance, which is technically known as *artha-sankrānti*. In *śukla dhyāna* the aspirant first learns to steady his thought on his own Spirit, though he is as yet unable to stop the changing of the *yogas* or the shifting of contemplative impulse between the object of thought and its verbal sign or mark This primary form of self-contemplation is known as *prathakatvavitarka-vichāra*, and is the first limb of *śukla dhyāna*. When further progress has been made, and the mind is steadied in the contemplation of only one thing, which may be the object, its states, or its verbal mark, and when there is no changing of *yogas*, the second limb of *śukla dhyāna* is accomplished, which is termed *ekatvavitarkavichāra*. This very speedily leads to the destruction of what are known as inimical or obstructive *karmas*, and results in the acquisition of Omniscience, full and complete. Thereafter, words and images are no longer needed to enjoy the blissful nature of one's own Spirit; though there still exists the slightest tinge of the activity of the body-*yoga* in the

feeling of pure Self-produced Joy. Hence, is the third part of *śukla dhyāna* called *sukśma kriya pratipati*, with reference to the tinge lent by the activity of the bodily *yoga*. Finally, when complete separation between the body and the Spirit is effected the *yogas* come to an end, and the fully deified Soul begins to enjoy the bliss of being, in the fullest measure. He is now completely rid of all association with matter and the body of matter, and so the last limb of the holy *śukla dhyāna* is termed *vyuparata kriyā nivritti* (cessation of all bodily functions and movements).

Dharma dhyāna itself is of the following ten kinds, namely :—

(1) *apāya vichaya*, respecting the refraining from evil deeds—" how shall I resist evil ? "

(2) *upāya vichaya*, respecting the doing of meritorious works,—" how shall I perform good deeds ? "

(3) *jiva vichaya*, respecting the nature of the *jiva* (soul) ;

(4) *ajiva vichaya*, respecting the nature of *karmas* ;

(5) *vipāka vichaya*, respecting the fruition of *karmas* ;

(6) *virāga vichaya*, respecting things which engender the spirit of *vairāgya* (sense of detachment) ;

(7) *bhava vichaya*, respecting transmigration ;

(8) *samsthāna vichaya*, respecting the nature of the universe and the conditions of life therein;

(9) *ajnā vichaya*, respecting the teaching of the Scripture; and

(10) *hetu vichaya*, respecting the element of contradiction in the written Word of Law (which should be reconciled intellectually).

Dharma dhyāna is possible up to the seventh *guṇasthāna* (stage on the path); it leads to the destruction of the first seven *prakritis* (energies) of the *mohaniya karmas*, that is to say, of the worst forms of the four principal passions (namely, anger, pride, deceit and greed) and of the three forms of falsehood (*i.e.*, falsehood, mixed falsehood and truth, and truth tinged with superstition), and is helpful in the eradication of the remaining twenty-one energies of the *mohaniya* group of *karmās* (*see* 'The Practical Path'). It is accompanied by the yellow, pinkish-white or white *leśiyas* (auras) while the *ārta* and the *arudra* are associated with the pigeon-coloured, dark-blue and black *leśiyas*, and the most auspicious and exalted form of *śukla dhyāna* with the white one. *Dharma dhyāna* terminates in an *intara mahurta* (less than 48 minutes), though it may be renewed in the very next instant. The same is the case with the two undesirable kinds of *dhyānas*, the *ārta* and the *raudra*. The second kind of *śukla dhyāna* is replaced by the third after an *antara-mahurta*. The duration of the third may be millions of years, while the fourth, which is, strictly speaking,

no dhyāna, but only the purest form of Self-enjoyment, is eternal and unending when once it is obtained. The duration of the first limb of *śukla dhyāna* is also an *antara mahurta*.

There are twelve kinds of special meditations termed *anuprekshās* which are of immense service at the time when the mind is assailed by the deluding energies of passion and infatuation. Their knowledge is essential and their meditation indispensable for him who longs for the riddance of the foe. These will be described now.

ANUPREKSHAS.

(1) *Anitya anuprekshā*. This is intended to emphasize the perishable nature of all things excepting simple substances. If the mind is fondly attached to a thing, let it reflect on this *bhāvanā* (train of thought): 'What is it that I am attached to? Is it a beloved object which is pleasing on account of its beauty—an article of personal use, a relationship between myself and another (*e.g.*, a child) that is pleasurable for its companionship, or beauty or virtue? But what of it? Alas! neither the enjoyer nor the enjoyed are unperishing! They have got to part from one another. It may be that the object of enjoyment will depart leaving a gap and a blank in its place in the heart; but it may also be that the enjoyer himself shall go in the first instance, when there will be a terrible tearing asunder of all the tender filaments of human emotions. The end is death in each and every case! The whole world of matter and form is in the grip of death, which is all-powerful in his domain.

His power is terrible; it is not ended on demise; it survives death to resuscitate and revive its victim's tender sores, and to devour him again. Thus does death play with life eternally. All are subject to his power, excepting such as have been enabled by the Master's word to overpower him in combat. They alone escape. I, too, have received the Gospel of Life from the Master's teaching Should I yield to a weakening sense of attachment for a perishable thing? Should I now listen to the counsels of this perishable body? Should the chances of success in the deadly combat with the Foe be nullified? No. Never! never!'

Such is the *Anitya anuprekshā*. It annihilates the sense of attachment to worldly things, and enables the mind to turn to the 'inside' with ease.

(2) *Aśaraṇa anuprekshā.*—Protection is of two kinds: (*i*) the worldly, and (*ii*) the supra-worldly. Each of these is of three types, the living, the non-living, and the mixed. Kings, generals, potentates and the like are the living 'protections'; forts, entrenchments etc., the non-living; and such things as entrenched armies are the mixed kinds of refuge of the first sort for a living being. The Tirthamkara, the Perfect Souls, and the different classes of saints are the living supra-worldly protection; objects like the consecrated images of the Tirthamkaras and Siddhas (Perfected Souls) and Preceptors, the non-living protection; and the saints characterised by Dharmic observances are the mixed supra-worldly protections.

These are the many kinds of protections and refuges for living beings. But none of them can protect the soul against its real enemies—birth, disease, old age, death, sorrow, poverty, mental disquietude and the like. Just as no one can release a young antelope from the powerful jaws of a hungry lion, in the same way, no one, whether patron, protector or friend, can rescue a living being from misfortune and mishap! Even the fondly-nourished body which is regarded as one's own, is utterly helpless to defend one against calamity; it does not even accompany one beyond the grave; nay, it is even the greatest source of affliction itself. Friends and wealth,—do they count? By no means! They cannot avert anything like a real catastrophe! Otherwise the wealthy and the man of many friends will never age nor die. When the Tirthamkaras cannot give protection to a man in the agony of death, who else can? Yet Their noble Teaching is really helpful to him who will shape his life accordingly. Some day,—comparatively speaking, very very soon—he will become strong enough to stand up against his lower nature, and, conquering it, defy death itself! There is no other protection or protector in this vast world. Thus thinking, will a man be saved from weakening emotions, and, knowing his true nature, proceed to work off his *karmas*, saving himself from all false and deluding hopes and aspirations. The effect of this *anuprehskā* is the strengthening of the feeling of detachment from the body, which is a great gain.

(3) *Samsāra anupreksha.*—The *samsara* is the transmigratory condition of existence. This is so full of misery and pain and insufferable anguish that no one who has his mental faculty intact can ever imagine it to be otherwise. The thoughtless are deluded by the fleeting show of pleasures they experience or rather imagine that they can experience in this home of misery and woe. Few there are who are not deluded by the worldly lusts—the lusts of the eyes, and of the ears, and of the remaining senses, touch and others. Some argue themselves into a soothing lullaby —the enjoyer of to-day is not the sufferer of to-morrow ; continuity is not accompanied by identity ; the pain one suffers now is surely not felt by the cause or causer of it in the past! Alas! vain delusions these! Real is the pain, real its experience, and real also its experiencer. The absence of knowledge that the causer of the pain is also the experiencer thereof makes no difference to the experience itself or lessens its intensity. He who groans insensibly is not any the less the same individual who was conscious a moment before or who will be conscious a moment later! Man's life affords but a few passing moments of pleasure in the course of an existence that is full of worry and anxiety and distress. But what is to be said of animals and smaller insects and plants? These are subject, throughout life, to constant cutting and piercing and boiling and tearing asunder! He who aspires to conquer death must never forget, but ever keep before his mind, that the *samsāra* is the most undesirable

place for the soul and should do his best to escape from it. The effect of meditation on the *samsāra anuprekshā* is to strengthen the resolution against embodied existence and the longing for the attainment of the deathless life of bliss in *nirvana*.

(4) *Ekatva anuprekshā*—The soul is alone; it has no real companion. Husband and wife, parents, friends, boon companions, dependents and other kinds of associates and hangers on, are all left behind in the moment of death. Even here, in life, one's suffering and sorrow cannot be shared by anyone—not even by the son that is dear, and the dearest better half. These relations and ties are only so many entanglements for the soul, in reality. With much trouble are they to be maintained. One has to labour for earning the daily bread for their needs. At times the methods employed are by no means worthy of an honest man. Yet infatuated by attachmont, one, again and again, condemns one's soul to suffering and torment in hell, for their sake. Is this not terrible delusion? He who constantly thinks thus frees himself from the trammels of attachment and aversion and from their infatuations.

(5) *Anyatva anuprekshā*—The soul is Spirit; it is distinct from matter and Ether and the other kinds of substances. It is associated with matter in the case of the unemancipated being, but it is quite distinct from matter. Matter is unconscious; the soul is conscious. For this reason it is different from the body and consequently from all those whose relationship

with one's self arises through the body. The wife, the child, the friend, and all other worldly relations, thus, are proved to be foreign to one's own self. At the moment of death one leaves them all behind. When one's body even is not one's own—for if it were one's own it would not have to be parted from in death,—what good is to be had out of regarding anyone else as one's own? Thus thinking, one soon comes to realise the distinction between the body and the soul, and thus becomes qualified for the higher spiritual experiences.

(6) *Aśuchi anuprekshā.*—The body is the root and source of impurity. It has its origin in a form of matter which is regarded as the most impure. The place of its formation is no less impure; it is surrounded by filth of all conceivable sorts in its mother's womb! Nor is its impurity removed or rendered removable on being born. Its growth, as an independent organism, is also due to the processes whereby the food that it takes is dissolved and decomposed in different ways. Within, everything is nauseating; bile, phlegm, marrow, fat, and everything else, that is manufactured and stored in the body, are all unsightly, all untouchable, all impure! Purification is out of the question in connection with such a repository of refuse. It cannot be washed clean even with soap. The body will even stink if the outer parchment be pulled off. It is constantly discharging *mala* (*excreta*) through its several openings. How, then, can anyone, with the least pretensions to wisdom, love such a body?

Fool, indeed, is he who allows the body to become his master; it must be treated as a slave by the seekers of Truth.

The effect of constant meditation on the *aśuchi anupreksha* is to sever the tie of attachment with the body which is, indeed, a great achievement.

(7) *Āsrava anupreksha.*—The influx of *karma* is caused by sense-indulgence, and the activities of the mind, speech and the body. Temptations are the real causes of the influx of matter and of the bondage of *karmas*. The foolish do not perceive this. Attracted by light, the moth is drawn to its destruction; enchanted by sweet sounds, is the deer enmeshed; enravished by the sensation of a delightful contact with the female form, is the elephant entrapped;—and this holds good throughout. The unperceiving soul is ignorant of the dire consequences of sense indulgence, or reckless thereof Yet it will have to eat their bitter fruit. No wise man will ever forget the true aspect of the temptations and joys of the world even for a moment; they are aptly described as the sharp edge of a sword that is covered over with honey! No doubt the honey tastes sweet, but should we forget the sharp edge underneath, which is sure to cut deep? The fish pays for its foolishness with its life! But the knower of truth takes the warning in time.

Thus meditating, the soul is fortified against the bewitching seducements of the world, and speedily attains

to the fixity and steadiness of *karma* destroying *dhyāna*.

(8) *Samvara anupreksha*.—Samvara (control) is the stoppage of *āsrava*, the *karmic* influx. Nothing can be done without *samvara*; no progress is possible without self-control. Steadily must the principle be put into practice and its sustentation upheld. This is the main thing on the path of progress. What has been described as renunciation, *vairāgya* and the like in different systems, is really *samvara*, which is the root of asceticism. Without it all labour is in vain. The physical body must be carried by the ascetic as if it were a wooden beam, or cross, on which his soul were impaled. He can hope to release the soul only by the destruction of the cross. But the terrible structure of 'wood' can be destroyed only by literally tearing away the mind from the outside world (temptations) from which it derives its nourishment.

Hence, *samvara* must be practised regularly by those who seek eternal life, freedom, release, and joy everlasting.

This and the next *anupreksha* are necessary for the destruction of *karmas*. *Samvara* by itself acts as the hot pitch to stop the cracks and holes in a leaky boat. It closes up the channels of *āsrava*, so that further influx of sin and *karmic* matter is rendered impossible, leaving the soul free to deal with the existing bonds, which are soon destroyed by the principle of *nirjarā*.

(9) *Nirjarā anuprekshā.*—After *samvara* comes *nirjarā* which accomplishes the work of the destruction of *karmas*. *Nirjarā* is really effected by *dhyāna*, which is like the consuming fire that can destroy a whole forestful of trees in no time. The little 'wooden cross,' too, can be burnt up with ease by *dhyāna*, and steadiness of *dhyāna* (self-contemplation) is, therefore, to be aimed at.

The Self (that is, the soul) is blissful and Omniscient by nature; and Self-contemplation is the highest form of *dhyāna*, its culmination being *yoga samādhi*. Because the Self is blissful and Omniscient, therefore, is the *samādhi* of Self-contemplation full of ecstasy and the cause of the obtainment of perfection in respect of Knowledge and Bliss!

This *anuprekshā* along with the preceding one is intended to encompass the complete destruction of the meshes of *karma*, setting the soul free to realize its natural inborn perfections and divinity.

(10) *Loka anuprekshā.*—*Loka* signifies the Universe. This is situated in the midst of space and surrounded, on all sides, by *Aloka* (emptiness) where nothing but the infinitude of pure space lies stretched in all directions. The *Loka* is composed of six different kinds of substances, all of which are eternal. Of these, Spirit and Matter are the two most important substances. Different conditions of life prevail in different parts of the world; in some places life is very pleasant; in others, very painful; middling conditions are to be found in other regions. The top-

most part of the Universe is called *Siddha Sila*, where reside all those pure and perfect Souls that have freed themselves from the bondage of *karmas*. They are all Omniscient, and enjoy unending, unabating, unchanging, uninterrupted bliss. All other conditions of life below this sacred land of *nirvāna* are really painful; even life in the heavens is not free from death, though so pleasant otherwise. It is terminable and becomes a regular source of misery, when the prospect of a fall into an inferior condition stares one actually in the face. Other conditions are all inferior, and they are clearly full of moments of distress and pain The seeker after the Bliss of Gods, therefore, has his eyes steadily fixed on the Ideal of Perfection and Divinity, and shuns the world to realize the inherent inborn joy of his true Self.

The effect of the *Loka anuprekshā* is the clarity of the mind in respect of the knowledge of what are known as *tattvas* (ultimate heads or subjects of knowledge), and the eradication of a longing for worldly life.

(11) *Bodhidurlabha anuprekshā.*—Difficult, exceedingly difficult, it is to obtain the human form. The lowest grades of life in group-souls (in the vegetable kingdom) is really very very far removed from man. The two-sensed are a bit nearer, but still there remain so many intervening stages to be passed. Then come the three-sensed, the four sensed and the five-sensed beings. These are nearer and nearer humanity;

but still devoid of the reflective mind. We then have the five-sensed beings that are endowed with a mind—the horse, the dog, the monkey, and the like. But their intellectualism is of a poor quality, and they are debarred from salvation. Even man has many difficulties to get over. He may be deficient in respect of mental and physical development; he may be short of one or more limbs or vital organs. These are disqualifications for final release. Then there is the female form, the weaker vessel, so full of modesties. There is nothing surprising in the statement that it debars the soul from the practising of *nirgrantha* (nude) asceticism without which *nirvanā* is out of the question. There still remain several other kinds of disqualifications, such as wrong faith, to be considered. These disincline the mind to accept the teaching of truth or to apply itself for the ascertainment thereof. Such are the difficulties to be faced in the vegetable, the animal, and the human kingdoms. In the heavens and hells the conditions of life are such as do not admit of asceticism on account of the extremely pleasurable conditions of the former and of acute distress in the latter. Thus only humanity is privileged to obtain salvation, and lucky, indeed, is the man who finds himself, even in the human form, properly qualified to practise asceticism and the *karma*-consuming form of *dhyāna*. It is for this reason that the advantages of a human birth are extolled in the Scripture. Because it is so difficult to obtain the human form with all those other qualifications necessary for the practising of *tapas* (austerities)

and *dhyāna*, or rather without those other things which constitute disqualifications for the obtainment of release, therefore, is the loss of the opportunity which it furnishes for the realisation of the ideal likened to the throwing of a wish-fulfilling jewel into a sea! As that jewel is precious beyond all other jewels, so is the human form more valuable than all others; and as a small jewel thrown into the sea is practically irrecoverable and lost, so is the opportunity furnished by the human form difficult to be obtained again!

Such is the train of thought implied in the eleventh *anuprekshā*. If repeatedy meditated upon, it will strengthen the determination to face suffering and hardships involved in the practising of holy asceticism, and prevent laziness and the stagnation of inaction.

(12) *Dharma anuprekshā.*—In a world where misery and suffering surround one wherever one goes, where distress is the usual lot of living beings, where patrons and protectors are wanting or powerless, where relations and friends are deceitful and not able to share the burden of affliction, where death is the paramount Lord and Sovereign King, where disease itself does not really imply a cessation of woe, but only a beginning afresh thereof,—in a world such as this there is only one refuge for the soul, and that is *Dharma*! There is no other protector than the Tirthamkara, who is the Ideal and the true Model after whom one has got to shape his own life. Yet the Tirthamkara Himself has nothing to give, nor does

he defend any one against death or any other foe. It is His teaching and the force of His example which are to guide us to the coveted goal. The living *guru* (preceptor) comes next. He is following the same path. He, too, has nothing to give, but only to expound the Law, to elucidate a point, or to solve a difficulty. He is also the guide along the path to be followed and imitated. The *Deva* (*Tirthamkara*), the *guru* (Preceptor) and the *śāstra* (Scripture) are, thus, the true friends and helpers and protectors of the afflicted soul. Thus thinking, one is rid of the element of superstition, and soon obtains the final release!

CHAPTER V.
Parīṣaha Jaya.

The *sādhu* should observe *parīṣaha-jaya* (bearing of hardships with equanimity) to strengthen his practising of self-control. The hardships, in reality, only represent a special form of self-control and asceticism. Those who overcome the *parīṣahas* become qualified to traverse the *kshapaka śreṇi* (the ladder of spiritual progress by the destruction of *karmic* bonds). Just as a bird whose wings are weighted down by sand, by its own energy, shakes off its particles and then flies away upwards, in the same way the saint who is able to overcome the *parīṣahas* shakes off the dust of *karmas* from the wings of his pure Self, and flies away upwards to the land of everlasting glory and bliss—*nirvāṇa*. The *parīṣahas* are the most troublesome obstacles in the path of the ascetic, and cause the utmost of mental and bodily pain; but they have to be overcome. They are of twenty-two kinds, which are enumerated below.

(1) Hunger *parīṣaha* is the hardship consequent on abstaining from the taking of food. The *sādhu* will never think of violating in thought, word, or deed, the rules governing his acceptance of food, whatever the circumstances and whatever the nature of the pressure caused thereby. He may be reduced to the veriest skeleton (skin and bones), he may have starved much longer than he originally intended, there may be no prospect of obtaining proper food for a long time to come, in short, he may be

literally dying of starvation—all this notwithstanding, he will never dream of eating except in accordance with the rules of ascetic life, but maintain cheerful equanimity under all circumstances.

(2) Thirst *pariṣaha*, that is to say the hardship consequent on the *sādhu's* rule to take water only once a day with the meal. He is required to put up with thirst, like hunger, with the utmost degree of cheerfulness.

(3) Cold-*pariṣaha*.

(4) Heat-*pariṣaha*.

(5) Insect-bite-*pariṣaha*.

(6) Nakedness *pariṣaha*.

(7) Disagreeable surroundings (or the feeling of ennui arising from the monotony of the *sādhu's* life).

(8) *Stri-pariṣaha*. When the mind is assailed by passion for the opposite sex, when the ravishments of seductive *houris* are arrayed against the *sādhu's* self-control, he should then remain firm in the vow of celibacy, curbing his passions, and soothing the mind with the nectar of holy thoughts. This is called *stri-pariṣaha jaya*. When assailed by the inimical forces of female attraction the *sādhu* should say to himself:

'O Enchantress! I know your internal nature. You are but a bundle of ugliness in reality; your outward dazzle is the progeny of the outer parchment. If it be removed, the sight you will present will be simply unbearable. Fats and filths are your real con-

stituents! You cannot even impart satisfaction to your admirers. The nectar of the luscious lips is but the producer of an ever-increasing craving that is an affliction at all times. There is pain, when it is not available; it is deluding and blinding in the moment of enjoyment, and is followed by unimaginable calamities thereafter. Painful in the beginning, painful in the middle, and painful, indeed, in the end, is your company. What kind of pleasure can you afford which I have not had in the infinity of the series of the births and deaths which constitute my past career? All kinds of holy and unholy sex-associations have I formed and enjoyed in the past. But I have not had satiety yet. Alas! it is not the nature of these associations to lead to satisfaction! I was blinded by the lust of the eye, and the lust of the ear, and the lust of (the sense of) touch to think that the lovely female form could gratify the longings of the soul. I now know the truth. The longing of my soul is now for the real happiness that will know no abatement, not for the false flitting mockery which alone can be had from the resilient loveliness of flesh! I will therefore be firm and close my eyes and ears against its ravishments!'

(9) *Charya pariṣaha*.—This signifies the pain arising from the rules of asceticism according to which the *sādhu* cannot stay for more than one night in a village and five nights in a town. He is to move about only on foot. He must never yield to fear. He may have to pass through lonely forests, infested with wild beasts, but there is never any thought about

personal safety in his mind. He knows that the soul is immortal, so that the body alone can be destroyed if attacked by a beast. But he is not anxious to preserve the body; rather, on the contrary, he is himself anxious to destroy it *completely*. So he has no fear from any one, whether man or beast, and maintains his mental serenity under all circumstances.

(10) Posture *pariṣaha*, consequent on the rules as regards sitting or lodging. The *sādhu* sojourns in caves, hollow places in tree-trunks, unoccupied houses, forests and the like, and will not fly from them on any account, whatever the nature of the threatening calamity.

(11) Couch *pariṣaha*, arising from the observance of the rules as to sleeping. The saint should lie down on mother earth, that is, hard ground. He is not allowed the use of a pillow. While lying down he should not turn from side to side, but should lie either flat on his back or on any of the two sides, stretched out like a log of wood, and should remain in the same position throughout. He should not allow himself to be troubled with thoughts of discomfort, nor suffer his mind to recall or dwell upon the luxuries of the home he has left behind.

(12) Abuse *pariṣaha*—The saint should be totally indifferent to abuse, however vile and howsoever malicious.

(13) Ill-treatment *pariṣaha*.—The saint should on no account resist evil, and should never regard

its author as an enemy. The thought of anger will naturally never assail the serene disposition of a serious traveller on The Path.

(14) Food-*parisaha*.—The *sādhu* is not a beggar in any sense of the term. He will never lower himself or ask for food in any manner even if he is actually dying of starvation. For he is not afraid of death, but only of the *āsrava* (influx) of *karma* (sin).

(15) Non-obtainment of food (*parisaha*).—Often for days the saint is unable to obtain food, but he is not troubled by it. He considers non-obtainment itself a lucky occurrence, as it furnishes him with an opportunity for developing asceticism and many virtues, equanimity, dispassion, and the like.

(16) Disease-*parisaha*.—The saint never uses any kinds of medicines, though he will not object if the householder, knowing his condition, mixes unobjectionable medicinal herbs and other such things with the food, when preparing it or offering it to him.

(17) Thorn-prick *parisaha*.—The *sādhu* will not even take out thorns from his aching feet.

(18) Dirt-*parisaha*.—The *sādhu* is not allowed to bathe his person or to cleanse his teeth. There are consequently many kinds of troubles arising from the the dirt *parisaha*, but he is indifferent to them all.

(19) Disrespect *parisaha*.—Ignorant people naturally show much disrespect to the outwardly dirty body of the saint, but he is never disturbed thereby.

(20) Insult *pariṣaha.*—The Jaina saint is expected to be learned and well-versed in the different departments of religious science. Some have actually had not their equal in respect of learning, but even such learned men are at times insulted by ignorant people. This *pariṣaha* has reference to such insults.

(21) *Agnāna pariṣaha* resulting from the *sādhu's* own ignorance. He may have spent a life time in severe austerities, but may not have acquired full knowledge or any other kind of inner illumination. Other saints may acquire them in a much shorter time. Still he will not allow the thought of his own ignorance to produce any kind of disturbance or uneasiness of the mind. All such thoughts must be kept down by him.

(22) *Adarśana pariṣaha* which affects faith. When years of austerities have resulted in the acquisition of nothing great or out of the common, faith is liable to be shaken in the doctrine of Truth. To remain firm and steady under the circumstances is to overcome the *adarśana pariṣaha.*

The above are the twenty-two kinds of hardships which have to be overcome by the aspiring saint. Their conquest is to be effected in the manner indicated in a few instances in the course of the above enumeration. Cheerfulness and equanimity must be harnessed into service for the purpose, and they are never unsuccessful except where ascetic life is supported on the shaky foundation of a doubting or

doubtful faith. The high degree of *vairāgya* (renunciation) which the saint has to his credit, to begin with, will generally suffice to counter-balance the disturbances that would otherwise be unbearable. As a matter of fact his craving for self-realization will only make him long for such hardships to triumph over them. As a youth who has acquired proficiency in the art of swordsmanship longs to have an opportunity to display his skill against an enemy, so is the saint ever eager to meet his foe to consummate his victory! He never recalls his past experiences of a luxurious life as a householder, for this would only aid the enemy, and mean his own overthrow. Soon he finds himself armed with such irresistible weapons that no hardship dare stand before him long. He acquires an iron will that nothing can bend.

It remains to point out that of the twenty-two *pariṣahas* only nineteen can be operative at one and the same time, inasmuch as of the cold-(No. 3), heat-(No. 4), *charya*-(No. 9), sitting-(No 10), and sleeping-(No. 11) *pariṣahas*, only two can be in operation at a time, the others being antagonistic nature. It will be noted that the insult (No. 20) and the *ajnānī* (No. 21) *pariṣahas* may be operative at the same time, because they are not opposed to each other as they relate to two different kinds of *jnāna* (knowledge), the former having reference to intellectual, and the latter to internal, thatis to say, clairvoyant, illumination. All these *pariṣahas* are encountered in the lower *guṇasthānas* (stages

on the Path) for which reference must be made to other works, such as the 'Practical Path.' But the twenty-second is left behind in the eighth stage, the eighth is overcome in the ninth, and the sixth, the tenth, the twelfth and the nineteenth are also destroyed in the same stage, consequent on the eradication of the element of pride. Thus only fourteen *parisahas* are to be met with in the subsequent stages up to the twelfth, where the fifteenth, the twentieth and the twenty-first are parted from. The remaining eleven *parisahas* survive in an enfeebled, powerless, stingless condition in the thirteenth stage; for omniscience having arisen here the affections and longings and needs of the lower self are rendered of no effect as against its illuminative force. But the body still persists, and the *parisahas* are similarly deemed to be existing still, though devoid of their evil effect. All these *parisahas* come to an end at the moment of *nirvāna*, when the body is left behind for ever, and the soul, now fully purified and perfected, rises up to the topmost part of the universe, as a pure Divinity, endowed with omniscience, immortality, uninterrupted unending joy, and all other worshipful qualities.

CHAPTER VI.

Eṣaṇā Samiti.

As already stated, the saint observes the rules of *Eṣaṇā Samiti* when taking his food.

The observance of the highest degree of purity in the taking of food is *eṣaṇā samiti.* The food should be free from four kinds of afflictions to *trasa* life (living beings possessing two or more senses), *viz* :—

(*i*) *upadrāvaṇa* (pain or trouble),

(*ii*) *vidrāvaṇa* (cutting, piercing etc.),

(*iii*) *paritāpana* (distress, or mental suffering), and

(*iv*) *ārambha* (destruction or killing).

The saint should also not take any food which has been prepared at his instance or of which he has expressed his approval after its preparation; and, naturally, he is not to prepare it himself. The food that has been prepared with money earned by low or debasing occupations is forbidden to the *sādhu.* Those who take the above-mentioned kinds of foods speedily lose the merit acquired by asceticism, like ambrosia trickling out of a broken pot. The saint, therefore, does not eat such foods, but only takes that which has been prepared by a householder, and which is faultless and free from living beings. In addition he avoids food contaminated by any of the following forty-six faults :—

(1) *uddiṣṭa,* implying preparation of food specially for the saint;

(2) *adhyadhi*, that is the preparation of extra or additional food on seeing the saint ;

(3) *pûti doṣa*, the mixing up of the *aprāsuka*, *e.g.*, fresh vegetables, unsterilized water and the like with *prāsuka* (sterilized) food ;

(4) *miśra doṣa*, *e.g.*, feeding the laity or pseudo saints with the saints ;

(5) *sthāpita doṣa*, first removing the cooked food elsewhere and then offering it to the saint ;

(6) *balī doṣa*, offering the remnant of offerings ;

(7) *prābhrita doṣa*, the giving of food at an improper time, that is, at a time different from that previously determined upon in the mind ;

(8) *praduṣkāra doṣa*, carrying the utensils containing food from one place to another, washing the pots and pans or lighting a lamp on the arrival of the saint ;

(9) *kritatara doṣa*, offering food that has been purchased ;

(10) *prāmriṣya* or *riṇa doṣa*, offering borrowed food ;

(11) *prāvarta doṣa*, offering food obtained in exchange for other food ;

(12) *abhighata doṣa*, offering what has been brought from another country or province ; *

(13) *udbhinna doṣa*, giving ghee (clarified butter), medicine, and the like, that have been kept uncovered ;

* But food brought from three or even seven places, if they be situated in a line, is not condemned (The Mulāchara).

(14) *mālā rohaṇa doṣa*, offering at a place where the *sādhu* can only reach by mounting a ladder or a (long) flight of steps;

(15) *āchchedya doṣa*, offering food for fear of some one;

(16) *anisṛiṣṭa doṣa*, offering food when objected to by servants in authority, or guardians, or by a servant when the master be away;

(17) *dhātri doṣa*, obtaining food by teaching how to look after children;

(18) *dūta doṣa*, obtaining food by carrying messages;

(19) *nimitta doṣa*, obtaining food by means of palmistry, prognostication etc.;

(20) *ājivikā doṣa*, obtaining food by describing one's own high lineage, merit or occupations;

(21) *vānipaka doṣa*, obtaining food by means of speech agreeable to the giver;

(22) *vaidyaka doṣa* (by discoursing on medicine);

(23) *krodha doṣa* (by means of anger or angry threats);

(24) *māna doṣa* (by means of pride);

(25) *māyā doṣa* (by means of deceit);

(26) *lobha doṣa* (by exciting avidity);

(27) *purva stuti doṣa* (by means of prior praise);

(28) *paśchāta stuti doṣa* (by means of posterior or subsequent praise);

(29) *vidyā doṣa* (by imparting occult powers, or by promising to do so);

(30) *mantrotpādana doṣa*, by imparting *mantras* (invocatory formulas) for snake bite and the like ;

(31) *chûrṇa yoga doṣa*, by imparting formulas for the preparation of beautifying powders etc. ;

(32) *mûla karma doṣa*, by imparting secrets for winning over the love of a person and the like ;

(33) *śankita doṣa*, eating after a suspicion of impurity is raised in the mind ;

(34) *mṛikshita doṣa*, taking food from one whose hands and feet are besmeared with *ghee* (clarified butter), oil and the like ; or from plates which are similarly besmeared with such things ;

(35) *nikshipta doṣa*, taking food placed over green leaves, unsterilized water, and the like ;

(36) *pihita doṣa*, taking what is covered with green leaves and other such things or even with heavy though *prāsuka* (pure) articles ;

(37) *samvyavaharaṇa doṣa*, taking food when the giver pulls or drags about plates, and the like, without due care ;

(38) *dāyaka doṣa*, taking food from an unclean or unseemly person ;

(39) *unmiśra doṣa*, taking food mixed with earth or insects, or unsterilized things ;

(40) *apariṇata doṣa*, taking water or liquid foods that have not been purified by sterilisers, such as powdered cloves, to render them unsuitable for the breeding of living germs ;

(41) *lipta doṣa*, taking food from a hand or out of a plate or pot besmeared with flour, chalk and the like ;

(42) *parityakta* (*or parityajana*) *doṣa*, taking leavings or what has been thrown away, or liquids when they cannot be retained in the palm ;

(43) *samyojana doṣa*, mixing up hot things with cold ones (*i.e.*, those that have ceased to be sterile of life) ;

(44) *apramāṇa doṣa*, eating without measure, *i.e.*, more than what is permissible ;

(45) *angāra doṣa*, eating with great avidity ;

(46) *dhumra doṣa*, condemning what one eats.

Of these, the first sixteen are termed *udgama* * faults ; the next sixteen, *utpādana* † faults ; and the following ten, *ahāra* ‡ faults. The last four faults concern the mental condition of the partaker of food, that is, the saint.

There is an additional fault to be avoided over and above these six and forty. This is known as *adhaḥ karma*, and consists in the taking of food when the *muni* has himself assisted in any of the five processes, namely, grinding, crushing, igniting, sweeping and the drawing of water, which are necessary for its preparation ; and also when its preparation has directly involved the destruction of any form of life.

* Concerning the giver and the manner of preparing.

† Concerning the manner of obtaining.

‡ Concerning the manner of giving.

The *sādhu* is not allowed to keep a plate, cup, saucer or any other kind of utensil with him; for he will then be worried over its protection, replacement, and the like. Besides this if he carries it with him to obtain food he will be lowering himself thereby. He should only eat from his hand. If he eats out of a plate given to him at the time by the householder, there will be the necessity of washing and cleaning it to disturb his mind. Everywhere a plate might not also be had. Those who keep a pot with them are constantly agitated by the desire for food. The saint's mind is also apt to dwell on a comparison of the merits of the different vessels possessed by him, especially if a former one was often filled and the present one is not. In such circumstances the non-obtainment of food will have a demoralising effect. The true saint is not a beggar under any circumstances; he was perhaps a millionaire in his former days, or a prince himself, when he rejoiced in feeding those exclusively engaged in the realisation of the noblest of ideals. What he did then for saints it is now his turn to receive from those who are still involved in the householder's life. The latter, too, do not look upon the giving of food to a true saint as a burden in any sense. Charity is recommended in all religions, for it enlarges the human heart. But this is not charity alone; it is a great deal more than that. The saint is actually the ideal for the householder, after whom he aspires to mould his own life some day. Every householder, thus, regards it as

his good fortune to have the opportunity of serving saints and offering them pure wholesome food The arrival of Lakshmi, the goddess of prosperity and wealth, will not be so heartily welcomed by him as that of a pious saint devoted to the realisation of spiritual purity, *i.e.*, *moksha.* By partaking of food at a householder's under such circumstances the saint does not lose his sense of independence. As a matter of fact he does not ask for food from any one. At the time of the morning meal he merely passes through the householders' quarters who, knowing his presence amongst them, are eagerly waiting for his arrival at their doors. As he approaches a householder's door, the latter salutes him reverently and invites him to stay, informing him that pure wholesome food is ready at his place, and hoping all the time that good luck will incline the saint to accept his offer. If the *muni* halts, he immediately leads him into his house where suitable arrangements have already been made for his reception, and all pains taken to avoid the faults so far as they concern the time, the place and the offerer himself. He then washes the saint's feet and worships him as a saviour, applying the washing to his forehead in token of reverence. The *muni* then stands erect with his feet about two inches apart from each other and, observing all kinds of rules of carefulness, proceeds to eat the morsels which the householder places in his joined palms. The quantity taken is just sufficient to maintain the body and the soul to-

gether; for the *sādhu* will not eat a single morsel more than is necessary. He exercises no choice in the selection of foods either; for that will only become a gourmet, which he is not. His mind is all the while filled, not with the thought of food, but with the inner longing soon to be rid of the necessity for it altogether. The householder's thoughts at the time are filled with reverence, devotion, and adoration, tinged with the most auspicious type of the longing to serve those whose footsteps are to lead him out of the great tribulation, termed *samsāra* (the infinite array of births and deaths imposed on unemancipated existence).

It will be noticed that the saint takes food only—

(i) to allay the affliction of hunger,

(ii) to be able to serve other holy saints who may need his services,

(iii) to practise his six daily duties (chapter ii *ante*),

(iv) to sustain the practice of *samyam* (self-control),

(v) to preserve life, and

(vi) to progress steadily on the path.

He does not take it because it is palatable, or because it will make him strong or enable him to live long; and, therefore, he will not take it—

(i) when suffering from a form of disease that is destructive of self-control,

(ii) when attacked or pursued by evil-doers, animals etc.,

(iii) when it is desirable to refrain from sustenance to control the longings of the senses,

(iv) when his moving about will tend to cause destruction of life,

(v) when he should be fasting, and

(vi) when the adoption of the *sallekhanā* vow (*see* the next following chapter) becomes advisable.

In addition to avoiding the above faults, the saint will also go without food whenever any of the following thirty-two *antarāyas* (inauspicious obstacles) occurs after he has started for its obtainment:—

1. if the excrement of a bird, *e.g.*, a crow, fall on him while on his way;

2. if his foot become besmeared with filth;

3. if he begin to vomit;

4. if some one interfere with his proceeding;

5. if he begin to bleed, or if suppuration occur;

6. if his tears come out or he see some one else burst into tears at the time of eating;

7. if he have to climb a step higher than his knee;

8. if he touch a part of his body lower down than the knee;

9. if he have to bend lower than the naval to reach the place;

10. if he happen to eat what has been given up by him;

11. if a living being be killed in his sight at the time of eating;

12. if a bird carry off a morsel of his food;

13. if a morsel fall down on the ground;

14. if a *trasa jiva* (a living being possessing more senses than one) be killed or crushed in his hands;

15. if his eye fall on the dead flesh of a five-sensed being;

16. if trouble or persecution seize him at the time;

17. if a five-sensed animal, *e.g.*, a rat, pass through his feet;

18. if the giver of food drop the vessel (or dish) containing the food;

19. if excrement be discharged from his (the saint's) body at the time of eating;

20. if his urine flow out;

21. if he happen to have got into a *śudra's* house;

22. if he swoon off when going to obtain food;

23. if he be obliged to sit down, owing to illness, when taking food;

24. if a five-sensed being, *e.g*, a jackal, bite him;

25. if he happen to touch the ground after performing *Siddha bhakti* (adoration of the Liberated Souls) at the time of starting;

26. if his saliva or phlegm drop out while eating;

27. if a worm come out of his body while eating;

28. if he happen to touch some other article at the time;

29. if a person strike him, or any one else, with a sword or dagger and the like, at the time;

30. if the village catches fire when he is going to take his food;

31. if his foot comes in contact with an object while eating;

32. if he touch anything lying on the ground with his hand at the time.

The saint will also go without food if he happen to touch an unclean person (*a chandāla*), if some one held in public esteem should die, if a brother saint is degraded, and on the occurrence of other similar causes of mental disturbance and agitation. The eating of food is further forbidden if blood or pus ooze out from the person of the giver or the taker of food after the latter has performed what is known as *Siddhabhakti* (adoration of Liberated Souls).

There are certain other impurities to be avoided with reference to food, some of which will even necessitate its being given up on the instant. These are :—

(1) nails,
(2) hairs,
(3) insects,
(4) bones,
(5) whole grains,
(6) the inner pulp of a whole grain,
(7) pus,
(8) skin,
(9) blood,
(10) flesh,
(11) seeds,

(12) fruits, whether big or small, *i. e.*, any thing belonging to the genus fruit.

(13) bulbs, and

(14) roots.

With respect to these the rule is that blood, flesh, bone, skin and pus are to be regarded as the most unclean, so that the saint should immediately stop eating on the discovery of any of them in the food, and should also impose some sort of penance on himself by way of *prāyaśchita*. A piece of nail also if found in the food will involve the giving up of food and the imposition of slight penance. The discovery of an insect or an hair will also necessitate the giving up of food; but no penance will be necessary in their case. Uncooked grains, seeds, bulbs, roots and pulp, are to be removed with care, which being done the process of eating may be continued. But if this cannot be effected, then the saint must desist from eating.

The householder offering food to a saint should be endowed with the following seven kinds of virtues :—

(1) he should have faith in the merit of charity,

(2) he should be devoted to the excellent attributes of Right Faith, Right Knowledge and Right Conduct, with which the saints are endowed,

(3) he should love to give charity,

(4) he should possess true discrimination regarding what is pure and what is impure as an article of food for saints,

(5) he should expect no return or reward from charity,

(6) he should be forgiving, and

(7) he should be enthusiastic (that is to say, endowed with energy), not lazy.

The nine-fold *bhakti* (veneration) with which the householder offers food to a saint consists in the following processes :—

(1) respectful request to the saint to stop,

(2) the offer of a suitable 'seat' for the saint to stand on while taking his food,

(3) the washing of the saint's feet with pure sterilized water,

(4) worshipping him,

(5) saluting him,

(6-8) keeping his own mind, speech and body in a state of purity, and

(9) the giving of pure food.

The reasons for some of these rules are clear, and require no explanation. The *sādhu* aims at the highest degree of purity, and must have it regardless of 'cost.' He is even ready to die for his principles, knowing that he will be only developing his will thereby. The faults enumerated as those concerned with the procurement and the preparation of food are such as arise from want of real respect and veneration for the saintliness of the *sādhu* in the householder's heart, and to take food from such a man can only go to debase the *dharma*, which the saint will never consent to on any account. He must similarly keep his own thoughts and feelings attuned to the highest pitch of purity, and accordingly there is a set of rules which provide for his own short-

comings. Lastly, the food that is the builder of flesh must be absolutely pure. It should not only be free from living matter of every kind whatsoever, but must also be free from all mental associations with living matter. For the effect of mental suggestion is very powerful, so that if there be present before the mind the image of such things as flesh, blood, pus, and the like, the food which is taken is not unlikely to produce the same effect as it would do if it actually consisted of the things named, though as a matter of fact it might not contain any of them. The saint who aspires for the highest degree of purity in this regard cannot, therefore, take any food which is to be eaten in such undesirable associations. He observes the rules of *îryā samiti* when going out for food and when returning to his place after taking it. He does not allow his mind to dwell on any thing in connection with what he is likely to get, or did actually get, or what he might have got; but keeps it steadily fixed on holy subjects of meditation all the time. At times he even imposes additional restrictions on himself in respect of what he is to eat on any particular occasion, and in what surroundings and circumstances; and will immediately retrace his steps unless those conditions be present, without his having contributed to their coming into being, directly or indirectly, in any way. He will not even bless the giver of food, or thank him in any manner. While eating, he maintains complete silence, and will not break it on any account. If an *antarāya* (obstruction)

intervene, he will leave off at once, and will then only rinse his mouth out but will not swallow even a drop of water to quench his thirst. The saint takes his food standing, to avoid cultivating a sense of attachment for the place or the people. For the same reason, he will not indulge in conversation with any one while eating, and will not stop a moment after taking his meal, except to impart religious instruction, when requested to do so.

With reference to the *dāyaka doṣa*, already enumerated (see *doṣa* No. 28), a person is considered unseemly if he is an eunuch, if he is engaged in such an occupation as dressing a child, or if he has attended a funeral, or has vomitted or answered a call of nature, if he has blood on his person, or is suffering from a fainting fit, disease or pain, or is scratching his limbs, or is addicted to drinking, or is not properly dressed (the *Mulachara*, 468). He who is extremely young or extremely old, who is himself engaged in eating his food, who is blind, who has been reclining against a wall, who is sitting perched up on high or on low ground, who is engaged in bathing, or in plastering his place with cow-dung and the like, or in making, kindling, fanning, stirring up or in extinguishing a fire, is also not a proper person to offer food to a saint. A nun and a slave are likewise disqualified for offering food to saints; so is a woman that is five months or more advanced in pregnancy and also the one that is giving a suck to her child at the time (*ibid*. 469-470).

CHAPTER VII.

How to Die ?

The one undertaking or business of the *sādhu* is the overthrow of death, which is held in the utmost dread by the generality of mankind. The *sādhu* aims at its destruction from the very commencement,—nay, he cannot be said to have any other aim or ambition in life than the mastery of this, the most dreaded of foes. He gave up all undertakings and occupations on the eighth step (*pratimā*) of the householder's path, distributed and gave away all his possessions, excepting a few wearing apparel, on the ninth step, renounced all concern with worldly matters on the tenth step, and dissociated himself with all else except the strip of a *langoti*, the feather whisk and the bowl on the eleventh. The *langoti*, too, is gone now ! In a word, he has no earthly ambitions and pursuits left to obsess his mind as a *sannyāsin*. Personal comforts he no longer seeks ; for he has his body completely under control, having risen even above the automatism of bodily functions, such as excretion, urination and the like, to a very great extent. He enjoys the bliss appertaining to his real nature now all the time that he can remain absorbed in the *samādhi* (undisturbed attitude) of Self-contemplation, but he knows that the happiness he thus enjoys is but a shadow of the real thing, though enrapturing even as such. He longs to remove the cause which stands in the way of his enjoyment of real bliss. With respect to knowledge also he knows that there are infinitely greater

treasures in the soul than he is able to avail himself of in his present state, and he is anxious to reach the all-embracing all-sufficing knowledge speedily. The same is the case with life which has the terrible monster—Death—staring it in the face! The saint knows that immortality is the nature of the soul, and he is bent on the destruction of the causes that stand between him and life abundant and infinite and full. He further knows that the one cause of all these short-comings and troubles of his is the association of matter, which is also the form which the dreaded Foe, namely, Death, assumes and without the disruption of which it cannot be overpowered. He believes that the tearing asunder of Spirit from matter is possible, but only for him who is endowed with the most resolute iron will. He is aware of his own deficiency in respect of the requisite quality of will, without which Self-contemplation, the cause of the separation between Spirit and Matter, cannot be accomplished in the desired way. This means that he cannot hope to conquer Death in one life, but expects to train himself steadily for the final contest, through a course of training extending over several (usually from three to five) lives. Nor is he dismayed at the prospect of delay; for what is a delay of four or five lives, as compared with the infinity of lives he had had in the infinity of time that is known as the past, and the infinity of those the soul shall have to assume in the future, as an unemancipated ego? The *sādhu* knows that merit acquired in one life is not destroyed

or nullified by death, but becomes the main factor in the shaping of the conditions of the next life and leads to desirable and beneficial kinds of reincarnations in the future. Thus, the amount of indomitable iron will which he developes now will secure for him a rebirth in conditions and surroundings that will make it easier in the next life to adopt and practise the rules of Right Conduct. He therefore, issues his challenge to the terrible Foe in language such as this: 'I know I am not able to destroy thee in this life, or in the next one to come, or even in the one following the next one. I shall, therefore, be unable to resist being devoured by thee for some time yet; but I shall so arrange matters that each time that I pass down thy omnivorous throat, I may be developing my will more and more. Thus if I have no will to defy thee with this time, next time I shall have an ounce of it, and in the second, about a pound, then a ton, and, finally, an irresistible, inexhaustible store! Then I shall crush thee through the fingers of my hand, so to speak. Beware, then, and let my challenge be registered!' The challenge thrown out, the *sādhu* is never afraid of death, but seeks to encounter it howsoever and wheresoever it may come. He does not for that reason run away from any place, nor turn away, through fear, from any situation in which he finds himself placed. As already said life has but one occupation for him now—the conquest of the eternal enemy!—and he goes about fearlessly, ready to face it any where and at any time, unflinch-

ingly. If he is insulted or attacked by man or beast or even by any form of super-human agency, he will not move an inch, but will strive his utmost to remain absolutely tranquil and unruffled, avoiding even the cherishing of an angry thought in his mind. He has destroyed all sense of attachment to his body, and cannot, therefore, regard its afflictions and inflictions as his own in any sense. He who beats or insults his body, therefore, does nothing which he can or ought to resent. Similarly, he has no love left in him for his personality—the name which he bore when he was not ordained, and the appurtenant personal paraphernalia that he possessed as a householder. It is not possible for any one to disturb him by slandering his good name, for that reason. When attacked he does not even wish for a speedy termination of the assault or trouble or discomfort. He simply turns his attention inwards and throws himself in the attitude of *kāyotsarga* (detachment from the body), till the assault be over, or death put an end to the trouble. The idea of a flight will never enter his mind; for what should one not afraid of, but rather anxious to meet, death fear or flee from?

There are five kinds of death, namely :—

1. *Pandita pandita* (literally, wise-wise, hence the Master's),

2. *Pandita* (the wise-man's),

3. *Bāla-pandita* (literally, child-pandita's),

4. *Bāla* (literally, child's),

and

5. *Bāla-bāla* (literally, child-child, hence, the fool's).

The Master's 'death' is the dissociation between Spirit and Matter, as in the case of the *Tīrthaṁkara*, whose body is dispersed, and vanishes, like camphor, leaving the Spirit pure and undefiled, which as such immediately ascends to the topmost part of the Universe, to reside there, for ever, in the enjoyment of Infinite, All-embracing Knowledge, Infinite Perception, Unending Bliss, Infinite Life, that is Immortality, and all other Divine attributes.

The Wiseman's mode is the death of the saint. He dies but in a tranquil state, neither grieving for nor lamenting the approach of the end in any way.

The *bāla-paṇḍita* is the death of the self-controlled, partly-disciplined householder, whose interior is illumined with Right Faith.

The *bāla* form of death is the death of the uncontrolled true believer.

The *bāla-bāla* signifies the mode of dying of the soul that is steeped in ignorance and wrong-living. The difference between the *bāla* and the *bāla-bāla* death lies in the fact that the former is the death of a faithful but undisciplined being, while the latter is the death of the very worst type, implying ignorance and want of self-control.

The *paṇḍita-paṇḍita* 'death' leads to the immediate realization of the coveted Supreme Status. It is

no death at all, in reality, being simply a translation to the Abode of Gods, the pure Perfect Souls in *nirvāna*.

The *pandita* death leads to the highest heavens, where the saint enjoys great felicity and pleasure for very very long periods of time, whence descending he is reborn, in due course, in auspicious and desirable surroundings amongst men. Here he soon finds himself surrounded by all sorts of felicities and facilities and inducements for the acquisition and practising of the Right Faith.

The *bāla-pandita* death leads to lower heavens, where, also the felicity is great. The *bāla-pandita* soul also is reborn amongst men on the termination of the heavenly incarnation. The *bāla* death leads to a human birth, and may even lead to heaven in favourable circumstances.

The *bāla-bāla death* always leads to undesirable conditions, except where *tapaścharaṇa* (asceticism) is practised under the influence of a faith which, though not of the right sort, enjoins its practising, in which case the individual will reach lower heavens, and will subsequently, in ordinary cases, be reborn amongst men under inauspicious circumstances. In the worst cases, the *bāla-bāla* death is the source of the most undesirable conditions and surroundings. The soul is sure to descend into hells, which may be for a very very long term of life, in the very worst cases. Those who die in the *bāla-bāla* mode generally descend into the animal kingdom, and may be reborn amongst minerals and

plants. Some even sink back into what is known as *nigoda*, which is almost like an unending eternal stupor.

The *bālā-bāla* death will also lead to a human birth where some sort of active goodness is present to modify the effect of evil and vicious ignorance.

The form of the future rebirth is usually fixed about the time that a third of the life-force (the force of longevity) remains to be gone through in any particular form. If it is not fixed then, it will be fixed when a third of that third remains to be gone through, and again, if not determined even then, when a third of the remainder is left to live, and in any case at the moment of death. But what is fixed in this manner is the general type of the *gati* (one of the four main types of embodied existence, namely, human, celestial, sub-human and hellish). The actual form and other attendant circumstances would seem to depend on the nature of the thoughts and feelings actually prevailing in the mind at the moment of death, so that where these are characterized by tranquillity, self-knowledge, and veneration for the Tirthamkaras, Liberated Ones, Saints and Scripture, the conditions of rebirth will be of the most auspicious and the least undesirable type; and *vice versa*. It would thus seem that the two psychical or psychological factors which play the greatest part in the determination of the nature of the future re-incarnation are character and feeling, the former determining the *gati*, and the latter, the actual grade of being in the particular *gati*. The *sādhu*, therefore, does not suffer death to come to him un-

prepared, but determines to control his disposition and inner feelings both. The former is altered by the acquisition of Right Faith and illumined with the light of Right Knowledge, and the latter is controlled by the rules constituting Right Conduct. Hence, where Right Faith is acquired too late, that is to say after the type of the *gati* has been fixed for the future rebirth, it is powerless to replace it in that very life, though, short of this, it will do much to modify, for the better, the nature of the conditions of existence within it. This is because the stamp of disposition once firmly impressed on the *kārmāṇa śarira* (an invisible inner body which is the repository of character) is indelible for that life, though capable of modification by subsequent deeds to a very great extent. Thus, if a person has already incurred the liability to be reborn in the *tiryancha gati* that embraces all forms of the mineral, the vegetable and the animal kingdoms, and includes even the lowest and therefore the most undesirable form of life, known as *nigoda*, no subsequent change of beliefs, on his part, in that particular incarnation, can cancel the liability that has been incurred, though the tinge of his prevailing convictions and thoughts at the last moment of life may be such as to lead him to be reborn amongst the best forms of existence within its range. Similarly, if a person has engendered the *karma* for a rebirth in hell, it is possible for him by his subsequent good actions and right beliefs to reincarnate in the best of the conditions that are avail-

able in that *gati*, or to descend to the lowest and the most dreadful of its grades by further perverse thinking and living.

The death the saint aspires to attain to is termed *samādhi marana* or *sallekhanā*, that is to say the death of self-control. Even advanced householders aspire for this auspicious form of death. The saint does not like to die like a fool, as a rat in a trap, so to speak. He selects his own time and conditions for death. He perfects himself for it through a long course of training, so that he should not flinch or be deterred in his resolution at the moment of the supreme test. The course recommended extends over a period of twelve years which is to be divided into six unequal parts and devoted to the performance of desire-eradicating asceticism. The first four years he should devote to the special form of *tapas* known as *kāyakaleśa* (bodily afflictions), to be followed by a similar period characterized by the avoidance of the six *rasas*, namely, (1) milk, (2) curds, (3) *ghee* (clarified butter), (4) oils, (5) sugar, and (6) salt. Of the remaining four years, two are to be spent in reducing the quantity of food and the avoidance of the *rasas*, then a year in living on reduced "rations," after which six months should be spent in performing some sort of less trying asceticism, and the last six months, in practising some of its severe forms. Thus disciplined the saint may hope to be able to control his inner conditions and future destiny both at the moment of death.

The time for *sallekhanā* death should be such as is pleasant, and not likely to add to the discomfort of the saint. The place should also be one where trouble and inconvenience and discomfort are not very likely to be encountered. The saint who performs *sallekhanā* places himself under the guidance of a well qualified and experienced *āchārya* (leader of saints) who superintends the ceremony, and appoints other saints to take care of and attend upon him.

Sallekhanā is performed either at a time deliberately chosen, or, in case of accidents, when the probability of death is almost tantamount to a certainty. If there be doubt, and the saint is not willing to undertake *sallekhanā* at once, he should adopt a qualified vow for a certain period of time, after which *sallekhanā* is to be terminated if death does not occur in the interval, but there is no other difference between the qualified and the regular form.

Even when deliberately undertaken *sallekhanā* death is not suicide. It is not inspired by any of those sorrowful or gloomy passionate states of the mind that amount to an unhinging of the mental balance and imply a fit of temporary insanity characteristic of a suicide's mind. On the other hand, it is characterised by the utmost degree of mental clarity and urged by the pious ambition to control one's destiny, and, through it, ultimately, death itself. As said in the Householder's Dharma :—

"*Sallekhanā* death must be distinguished from suicide. It is undertaken only when the body is no longer capable of serving its owner as

an instrument for the observance of *Dharma*, and when the inevitability of death is a matter of undisputed certainty. In such cases, when life may be said to confess judgment to the claim of death, the adoption of the *sallekhanā* attitude is calculated to directly strengthen the soul and to prevent its future rebirth in any but the best surroundings. Those who adopt the *sallekhanā* vow immediately become self-reliant, self composed and self-centred; they cease to be agitated by personal considerations and suffering, and rise above the cravings and longings of the world. The result of the terribly resolute frame of mind implied in the *sallekhanā* vow on the departing soul is simply wonderful, and immediately raises its rhythm, lifting it out of the slough of despond and negativity. The man who wanders or tosses about, hither and thither, weeping and crying, in the closing moments of life, and spends the little time at his disposal in making vain efforts to avoid the unavoidable, is nowhere compared with him who, realizing the hopelessness of the endeavour to save his life, earnestly applies himself to control his destiny The result is that while the latter attains to *deva-birth* in the highest heavens, the former only finds himself in painful and unenviable circumstances and surroundings."

Except as indicated above *sallekhanā* is forbidden in the Scripture of Truth as will be evident from the following from the "Bhagwati Aradhana" (by St. Śivakoti) :—

" *Bhakta pratyākhyāna marana* (*sallekhanā*) is not proper for him who has many years of saintly life before him, who has no fear of starvation from a great famine, who is not afflicted by an incurable disease, and who is not faced by any sudden cause of death. Who ever desires to put an end to his life, while still able, with his body, to observe the rules of the *Dharma* and of the Order properly, he falls from the true Path !"

The *sādhu*, intent upon the observance of the *sallekhanā* vow, begins by giving up solid foods, taking to such sustaining liquids as milk, curds, whey, and the like, and, finally, comes down to hot water, which, too, is given up, as soon as he is able to sustain himself on the strength of his indomitable will. He now refrains from all kinds of foods and drinks till the last moment of life. If trouble comes

and the cravings of hunger and thirst are overpowering, he engages himself in holy meditation, going over in his mind the amount of food and water which he has taken in the course of the infinity of lives through which he has passed, in the infinity of time that is known as the past. If the quantity that has been absorbed by him thus far has not produced satiety or satisfaction, it is not likely that what he could take now in the shape of food and drink would do so either! Thus, by dwelling upon his undisciplined past, and comparing the horrors of the different grades of life, through which he has passed as an incarnating ego, with the advantages arising from self-discipline, he is soon enabled to destroy the longings of the fleshly nature; and under the instruction of the holy *achārya*, who is at all times watchful over his great undertaking and ever ready to dispel disturbing agitation, with the ambrosia of sweet discourse, speedily overcomes all forms of distractions.

With reference to attending to the bodily comforts and needs, there are three kinds of the *pandita* death which the saint aspires to attain. These are:—

(1) the *prāyopagamana*, which precludes attending to bodily needs and comforts altogether,

(2) the *ingini marana*, that admits of one's attending on one's self, but forbids receiving help or assistance from another, and

(3) the *bhakta pratijnā* that permits attendance and service of both kinds,

Of these, naturally, the first kind of the *pandita marana* is regarded as the most meritorious, as it leads to the greatest development of the will. The next in the order of merit is the *ingini marana*, and last of all comes the *bhakta pratijnā*. The saint performing the *prāyopagamana* mode of *sallekhanā* death becomes, towards the end of the process, completely estranged, in thought, from his body, which is henceforth allowed to lie like a log of wood, uncared for and unattended by its owner, who does not allow any one else either to attend to its needs. Massage is permitted in the other two forms of the *sallekhanā* death, and the cleaning of the bodily impurities with purified water.

In addition to saints even householders may join in the service of a *sādhu* that is embarked on *sallekhanā* death, and they can render valuable service when he is unable to move about from enfeeblement, by arranging to have their own food prepared nearer to his residence, thus placing themselves in a position to offer him suitable food, nearer at hand, in strict accordance with the rules.

In addition to those forms of help already referred to, the purification of his seat, the *kamandalu* and the *pichchi* may also be done for him by another. At night he may lie on smooth even ground after it has been duly seen to be free from insect life, or use a mat of straw or dry grass, a wooden plank or a slab

of stone. These will have to be 'insect-freed' likewise. Towards the end of the *sallekhanā* death the saint endeavours to conquer sleep itself, and spends the whole of his time in holy meditation.

Those who attend on a saint duly set out on the accomplishment of the *sallekhanā* death should be endowed with great faith and wisdom, and should refrain from all kinds of show of sentimentalism that might cause him to waver in his resolution or to be agitated in thought. They should exclude all undesirable visitors and hangers-on and should always endeavour to strengthen him in his arduous faith and conduct, by means of the narration of stories of great ascetics who have successfully gone through the trying ordeal, as well as of discourses on the merit of *dharma*, propounding the doctrines of Faith and describing the terrible sufferings which unemancipated souls have undergone and shall have to undergo in their migratory career in the future.

The effect of these narrations is extremely soothing, and wonderful altogether. It brings into manifestation something of the higher energy of the spiritualised will that is an attribute of the soul, and that speedily puts an end to all kinds of lower cravings and undesirable forms of feelings, filling the mind with the utmost degree of *vairāgya* (spirit of renunciation). With his soul resting, as it were, on the unshakable rock of Right Faith, his mind illumined with the light of pure Truth, that is Right Knowledge, and his actions all regulated and controlled by the

highest form of will-developing *vairāgya*, namely, Right Conduct, the saint is more than a match for evil karma and the pain that is the progeny of karma. He disregards his suffering as a champion athlete disregards the few scratches that he gets in a scuffle against his adversary. Thus filled with the spirit of holiness and *vairāgya*, he recites the great Obeisance *mantram* (auspicious formula) till the mortal coil is shuffled off, and *sallekhanā* terminates in a rebirth in the soul-enrapturing scenery and surroundings of the heavenly regions, the abodes of *devas* (celestial beings)!

CHAPTER VIII.

THE DAILY LIFE.

The Daily Life of the saint is characterised by extreme simplicity. He rises early in the morning and engages himself in the performance of the *sāmāyika*. This takes him something like two hours and a half to perform, after which he sits down for the *svādhyāya* (reading) of the Scripture of Truth. He rises from this about 9 o'clock, and then proceeds to attend to the calls of nature. At about the breakfast time (about ten o'clock) he reaches the quarters of the pious householders, except when he be fasting, in which case he does not stir out from his place. The food taken, he returns straight to his place and sits down to the midday *sāmāyika*, spending, if possible, six *gharis* (=144 minutes) thereon, but in any case not less than a third of that period. The afternoon is spent in the performance of the six essentials of the saintly life, obeisance, adoration, penance, *sāmāyika*, and the like. If there be any people present who desire to hear the *dhārmic* (religious) discourse, he propounds the truth to them, otherwise he utilises the remaining time for study (*svādhyāya*) of the Scriptural Text, or in maintaining *samatā* (equanimous feeling). In the evening the *sāmāyika* is again performed about the time of the sunset, and the duration is the same as before, namely two *gharis* for the least meritorious, four for the middling, and six for the best. The *sādhu* sleeps only after midnight,

Twice daily, that is, in the morning at sunrise, and in the evening, at sunset, the *sādhu* will purify his seat to remove from it whatever insects may have crept on to it. During the day also he will carefully and tenderly remove from his seat, person, and the permissible articles that he keeps, all forms of insect life that may be there He is governed by disciplinary rules in every matter that pertains to his living, and will not violate them in any manner. The time for food, according to the Scripture, is the period commencing at three *gharis* after sunrise and ending at three *gharis* (a *ghari*=24 minutes) before sunset, though usually the time of the householder's morning meal is selected by the saint for his own. The *sādhu* refrains from walking during the night, or when he is unable to see the path before him clearly.

The saint does not stay at a small place more than one night, and not more than five days in a town, except in the rainy season when he will remain for four months (from the end of the month of Asarh to the end of the month of Katik)in one place. He will not take food or water except in the prescribed manner, and keeps no store of anything by him. The water in his gourd is not meant for drinking, but only for the purposes of bodily purification, and it must be pure (sterilized) water, free from any kind of life. If thirst overtake him on a hot summer day, he must learn to combat it as best as he can. He can only have a drink of water at the householder's place, in the prescribed manner when

taking his food. The saint, of course, wears no shoes, and does not travel in any kind of conveyances.

The saiut's rules for sleeping are simple ; he longs in the end to destroy the liability to sleep altogether, but till this is attained he lies down to sleep for a few hours after midnight. At any other time of the day or night he will not indulge in sleep. He sleeps on either side, stretched out or slightly bent, but he does not turn over during the night from one side to the other. His bed consists of bare earth, a slab of stone, a mat of straw, or a block of wood. If he spend his night in a *bastikā* (a deserted or uninhabited place outside the inhabited area) he will look out for forty-six kinds of faults which are similar in nature to the forty-six faults that are to be avoided with reference to food, and also the one termed *adhāḥ karma*. Of these it is only necessary to enumerate the first sixteen and the first ten out of the last fourteen, the rest differing in no way from the corresponding faults with reference to food, and involving no difficulty in their application to a *bastikā*. They have been enumerated in connection with the taking of food.

1. The *uddeśa doṣa* occurs when a *bastikā* is purposely built for the use of saints and pseudo saints.

2. The *adhyadhi doṣa* signifies the erection of an extra room, or place, for the use of saints when one is building a house for one self.

3. The *puti doṣa* consists in the mixing up of the material for the erection of a *bastikā* for saints with the material with which one's own house is to be built.

4. The *miśra doṣa* is the setting apart of a place originally intended for the use of the ordinary people and pseudo saints.

5. The *sthāpita doṣa* is the setting apart of a house after its building for the use of saints.

6. The *prābhritaka doṣa* is the offering of the *bastikā* by first sweeping and dusting it on the arrival of the saint.

7. The *prāduṣkara doṣa*, is the making of makeshift arrangements (opening up of the roof, making holes in the walls, the lighting of a lamp) to let in light.

8. The *sachittakrita doṣa* is the purchasing of the *bastikā* in exchange for live stock, for the use of saints.

9. The *achittakrita doṣa* is purchasing it with grain, sugar and such other lifeless things, for the use of saints.

10. The *prāmiśra doṣa* is its acquisition for saints' use by borrowing the money.

11. The *parivartana doṣa* is taking the loan of a *bastikā* for the use of the saint by placing one's own house at the disposal of its owner temporarily.

12. The *abhighata doṣa* consists in using the material intended for the building of the walls etc of one's own residence for the *bastikā*.

13. The *anācharita doṣa* occurs when the material is brought from a distant village, for building a bastikā for saints.

14. The *sthāgita* or *udbhinna doṣa* is the offering of a place by opening up a bricked or walled passage, or an otherwise closed door.

15. The *achhedya doṣa* is the securing of a *bastikā* belonging to another by putting him in fear of the displeasure of the king, the minister and the like.

16. The *aniṣriṣṭi doṣa* occurs when a *bastikā* is offered by a minor, or a servant, or by one not having authority over the place.

33. The *śankita doṣa* lies in accepting the use of a *bastikā* when the mind is in doubt as to whether it is or is not free from any of the prescribed defects.

34. The *mrakshita doṣa* arises when the place has been freshly painted or plastered over.

35. The *nikshipta doṣa* occurs when it contains living beings and organisms (green vegetables and the like) placed under blocks of wood etc.

36. The *pihita doṣa* arises when it has been offered after the removal of living things or organisms (green vegetables etc.).

37. The *vyavaharaṇa doṣa* arises when it can be approached by treading on piles of wood, clothes, brambles and the like.

38. The *dāyaka doṣa* occurs when it is given by a person who is insane, possessed, in mourning, intoxicated, or an eunuch.

39. The *unmiśra doṣa* arises when it abounds in ants and the like.

40. The *apariṇati doṣa* occurs when it has not been in use for a long time, so that insects may have gathered about its passages.

41. The *lipta doṣa* occurs when it is besmeared with such things as oil, sugar, and the like.

42. The *parityajana doṣa* is caused when the place is too big for the use of a saint.

The description of the remaining faults in connection with the use of a *bastikā* will be found adequately described among the forty-six faults pertaining to food.

The saint must not seek but should avoid the company of the opposite sex, as far as possible, since that is prone to excite sexual lust in his heart. Even when a female saint has to speak to him, he will allow her to do so from a distance of five cubits if he be an *āchārya* (the head or leader of saints), of six cubits, if an *upādhyāya* (the learned preacher of the saints), and of seven cubits, if an ordinary saint. The conversation will, in all cases, be confined to the purposes of the *dharma* (religion) or *sangha* (those who practise the *dharma*) or of the community of saints.

The saint's rules forbid his saluting any one engaged in worldly activities. He salutes only his own leaders and the Tirthamkaras and Siddhas (the Liberated Ones). The proper mode of saluting a saint is to say "*namostu*" which means "I

bow to thee." The saint's acknowledgment varies with the individual. In acknowledging the salutation of an advanced householder such as a *brahmachāri* or one on the eleventh *pratimā* (step in the householder's path of progress) he will say "*karma kshayostu*" (may thine *karmas* be destroyed); to an ordinary householder following the right path, he will say "*dharma vridhirastu*" (may there be increase of thy merit) or "*śubhamastu*" (may thy life be auspicious) or "*śāntirastu*" (may thou obtain peace), but to a low-caste man devoid of *dharma* (Right Faith) he will say "*pāpamkshayostu*" (may thy sins, i.e., demerit, be destroyed). "Dharma labha" (may you obtain *dharma*) is the formula of acknowledgment for men of the higher castes under similar circumstances. When a saint salutes his *āchārya*, he simply says "O Master ! I salute thee" (*namostu*).

The newly-ordained *sādhu* should attach himself to a *sangha* (company) of saints, as far as possible. The reason for this is that it is easier to go wrong when by one self than when in the company of the righteous. Besides, there may be occasions when one does not know precisely what is the line of conduct to be followed in a given case. He can then obtain the advice of the others who are better qualified to speak on the subject. For confession also one requires a leader of great experience to fix the nature of the penance due, before absolution can be deemed to have been obtained.

Jaina saints should not stay in a locality where the passions are easily excited, where respect is no shown to the pious and the good, where people are grossly ignorant, where temptations are many and numerous, where gaily-dressed females are prominent everywhere, where there is much discontent and where they themselves have to face much trouble. Similarly, the place where there is anarchy, or where the king is unjust, where it is difficult to obtain food, where the people are not interested in *dharma* or the adoption of the saintly life, and where *samyama* (self-control) is interfered with, is not to be approached by the ascetics.

The saint should avoid transgressions, partial and entire, of his vows and be ever eager to work off his sins by means of confession and suitable penance. The partial transgressions of vows are variously termed *atikarma, vyatikarma,* and *atichāra* ; and their entire violation is *anāchāra*. More particularly,

Atikarma is the intention to transgress, *i.e.*, the entertainment of desire for sense-indulgence ;

Vyatikarma is the preparation for the act of sense-indulgence ;

Atichāra is the qualified or partial indulgence in opposition to the purport of the vow ; and

Anāchāra is the direct and complete violation of its sanctity.

The saint must avoid these transgressions as far as possible, and if a fault is committed he should at once purge out its poison by means of the necessary penance. The true saint is endowed with eighteen thousand excellent virtues which may be enumerated as follows: he practices three kinds of controls, bodily, vocal, and mental; he observes these in all the three possible forms, namely, *kṛita* (the actual commission of an act), *kārita* (abetment), and *anumodanā* (subsequent encouragement of the act); he controls all the four kinds of physical cravings or instincts, namely, hunger, fear, sex-passion, and the love of possession, which are allied to the five senses. In this way he refrains from injuring ten kinds of living beings namely, (1—4) four kinds of souls that have bodies of one element only, (5) vegetable-bodied or group souls, (6) one-sensed life, (7) two-sensed life, (8) three-sensed life, (9) four-sensed life, and (10) five-sensed life—by practising the ten most excellent forms of *dharma*, forgiveness, humility and the like. We thus have—

$$3 \times 3 \times 4 \times 5 \times 10 \times 10 = 18{,}000.$$

These are the general virtues of saintly life; their sub-divisions are as many as 8,400,000 from one standpoint of view, though probably beyond calculation in all their aspects.

These are practically all the rules that apply to a saint and control his conduct. The *aryakā* (nun) follows the same rules as far as practicable. The female saints are specially enjoined to keep together, under the order and leadership of some advanced nun.

The *aryakā* does not visit the house of a layman alone or without purpose. She is allowed a single robe which is to cover her entire body, from head to foot. In all other respects she conducts herself as a saint of the opposite sex. The *aryakā* is not qualified, as such, to aspire for the *pandita-pandita* 'death,' but she expects to reach it, from a male body, in a subsequent incarnation. The reason for this is to be found in the fact that a female body is not like a male body in all respects, so that salvation is not possible for a female from the female form. Short of this, however, there is no other difference between the two, the male saint and the *aryakā* (nun), and the latter obtains heaven as the result of her asceticism, when, destroying the liability to be re-born in the female form, she appears in the heavenly regions in the male body of a *deva* (a resident of the heavenly regions). In her subsequent re-birth amongst men she will retain the male sex, and will then be qualified for salvation through the *pandita-pandita* mode of passage from 'death' to Life Eternal in Nirvāna. The *aryakā* sits down to take her food, but in other respects follows the rules by which saints of the opposite sex are governed.

CHAPTER IX.

Riddhis.

There are eight principal kinds of miraculous powers, termed *riddhis*, any of which may be developed under the influence of *tapaścharaṇa* (asceticism) by the saint. Many occult powers are comprised under each of these eight principal ones, which will be described now.

1. *Buddhi riddhi*, comprising the super-normal faculties and functions respecting knowledge, e.g., Omniscience, telepathy, clairvoyance, transcendental functioning of the senses and the intellect, such as perception through the various parts of the skin, extraordinary power of intellectual penetration and memory, including the obtainment of control over certain real live 'forces' (or spirits) of a subtle embodied nature, termed Vidyas (bearing female names) that are endowed with super-normal powers and possessed of various kinds of abilities, e.g., the power to erect a city, the power to bring about changes of form, and the like. The faculty of divination is included in this *riddhi*, and is itself eight-fold in nature, namely,

(1) divination, by means of the positions, movements etc., of the sun, the moon, stars, planets, and constellations;

(2) foretelling, by means of the conditions of the earth, the future destiny of kings, and the divining of the existence of minerals and of hidden treasure-troves and the like ;

(3) ascertaining the past, the present, and the future conditions of a living being by examining his bodily limbs ;

(4) prognostication by means of sounds ;

(5) predicting the conditions of existence from the position of moles, warts etc. ;

(6) divination by means of special bodily markings (palmistry, and the like) ;

(7) finding out the nature of one's past, present and future experiences by means of holes and marks in one's clothes, weapons, and the like ; and

(8) divination by means of dreams, when these are not caused by the influences of bodily humours.

2. *Kriya ṛiddhi*, that is, the power to move in the air, or on water, and the like, which embraces several other similar types.

3. *Vikriya ṛiddhi* is generally the power of transformation of the body and of the bodily limbs, and may be of the following kinds :—

(*i*) *aṇimā*, becoming small like a point,

(*ii*) *mahimā*, becoming very big or large, like a mountain,

(*iii*) *laghimā*, becoming exceedingly light,

(*iv*) *garimā*, becoming very heavy,

(*v*) *prāpti*, the power to touch a distant mountain top with one's finger,

(*vi*) *prākamya*, moving on water as if it were earth, and *vice versa*,

(*vii*) *iśitva*, the power of lordship over all,

(*viii*) *vaśitva*, the power to win over all beings,

(*ix*) *apratighāta*, moving through solids as if they were empty spaces,

(*x*) *antardhyāna*, to become invisible,

(*xi*) *kāmarupitva*, to become manifold.

4. *Taporiddhi* or the *tapotiśaya riddhi*, which is of seven kinds, as follows :—

(*i*) the *ugra taporiddhi*, which is the capacity to endure unimaginable hardships unflinchingly,

(*ii*) the *dipta taporiddhi*, is the acquisition of great radiance of the body, and of the power of great endurance,

(*iii*) the *tapta taporidhhi*, the power to burn up the bodily excrements internally,

(*iv*) the *mahā taporiddhi*, the acquisition of the power to undertake the greatest forms of asceticism,

(*v*) the *ghora-taporiddhi*, the power to remain unaffected by bodily suffering, the inclemency of seasons, and the fear or presence of wild beasts, and the like,

(*vi*) the *ghora prākrama riddhi*, the acquisition of super-normal will-power in the accomplishment of *tāpaścharaṇa* under the most trying of conditions,

(*vii*) the *ghora brahmacharya taporiddhi*, the accomplishment of the supremely unfal-

tering type of *brahmacharya* (celibacy), that is not sullied even in a dream.

5. *Bala riddhi* which implies the acquisition of extraordinary powers of the mind, speech, and the body, and which is of three kinds, namely,

(*i*) the capacity to understand the entirety of the field and scope of the Science of Life (Divine Knowledge, termed *Dvādaśānga Sruta*), in an *antarmahurta* (=a moment less than 48 minutes).

(*ii*) the power to recite aloud the entirety of the *dvādaśānga śruta* (the entirety of the teaching of the Omniscient Tirthamkara) in an *antarmahurta* (one moment less than forty-eight minutes), and

(*iii*) the power to remain unaffected by the increasing severity of the ascetical bodily practices, *kāya-kaleśa* and the like.

6. *Auṣadhi riddhi*, or the power to heal, which is of different kinds, as follows:—

(*i*) the *āmarśoṣadhi riddhi*, that is curing by mere bodily contact or touch,

(*ii*) the *kshvelosadhi riddhi*, where the phlegm becomes invested with the power to cure ailments, by its contact,

(*iii*) the *jallosadhi riddhi*, where the sweat has acquired the power to heal,

(*iv*) the *malosadhi riddhi*, where the exudations from the mouth, the ears, and the nose, have curative properties,

(v) the *birosadhi riddhi*, where the excrement if touched will cure disease,

(vi) the *sarvosadhi riddhi*, where the wind even that has touched the body of the saint become endowed with the curative virtue,

(vii) the *asyābisa riddhi*, the power to remain unaffected by poisons,*

and

(viii) the *dristyābisa riddhi*, where a mere glance suffices to destroy the effectivity of a poison.*

7. *Rasa riddhi*, which is the acquisition of the miraculous power of saving and destroying life by a mere word or look or wish, and includes the power to multiply articles of foods so as to be able to gratify large assemblages of men. This *riddhi* comprises the following types, namely,

(i) the *āsyā bisa riddhi*, destroying with a word,*

(ii) the *dristi bisa riddhi*, destroying with a mere look,*

(iii) the *kshirāsrāvi riddhi* transforms ordinary foods into strengthening ones, as if they contained milk, and also has the power to impart to mere words the strengthening virtues of milk, so that even emaciated persons are nourished thereby ;

---

* It would seem that the *āsyābisa* and the *dristyābisa riddhis* have each two aspects, the curative and the destructive, which entitle them to be enumerated under two different heads.

(*iv*) the *madhvasrāvi riddhi* acts like honey; it imparts toothsomeness to tasteless food, as if it had been honeyed, and to words the power to sweeten life,

(*v*) the *sarpirāsrāvi riddhi* is the same kind of power as the above with reference to the production of the nourishing and strengthening effect of *ghee* (clarified butter), and

(*vi*) the *amritāsrāvi riddhi*, that has the effect of *amrita* (ambrosia) in the above circumstances.

8. *Kshetra riddhi*, the power to feed a large body of men on leavings (of food), as well as the power to seat large numbers in small areas. This is of two kinds, namely,

(*i*) *akshinamahānasariddhi* which means that strange power of the ascetic's presence by virtue of which a whole army of a great emperor may be fed out of the small pots from which he has been fed, and

(*ii*) the *akshinamahālaya riddhi*, which is the miraculous effect of great asceticism whereby all kinds of living beings may get into the ascetic's presence without overcrowding.

Such are some of the miraculous powers that develop in the soul under the influence of asceticism. But the *sādhu* must never think of using them for his own ends, or of setting himself up as a healer or

benefactor of mankind. That will mean a fall from his high ideal, and he is sure to lose the powers even, after a time. That such powers reside in the soul is certainly wonderful, but it is to be borne in mind that matter itself is capable of accomplishing some of the most wonderful feats, *e.g.*, the wonders of wireless communication, and that Spirit is truly the more wonderful of the two substances, and fully divine in every part!

APPENDIX.

Extracts from the *Manu Smriti*.

(CHAPTER vi.)

1. Having crossed the householder's stage, the twice-born may enter the *vānaprastha asrama* by conquering his senses.

2. When his skin becomes shrivelled up, when his hair turns grey, and when a grandson is born to him, the householder should detach himself from the objects of pleasure to enter the *vanāprastha* stage.

3. Giving up foods prepared with grains, such as barley, rice, etc., and such other objects as kine, horses, beds, stools (seats) and the like, he should take his wife with him to the forest, if she be willing to do so, otherwise he should proceed alone.

8. He should remain constantly engaged in the study of the Veda, and enduring the troubles due to heat, cold, etc., act as the helper of all, vigilantly inclined to give and opposed to receive gifts ; and he should be mercifully inclined towards all living beings.

14. He should abstain from taking honey, flesh . . . . . .

Note :—Honey is forbidden to the Jaina householder too (*see* the *Ratna Karanda Sravakachara*, sloka 66).

26. He should not seek pleasurable objects or tasty fruits, or to escape from the affliction arising from the inclemency of seasons (heat and cold); he should avoid sexual relations with his wife ; should sleep on the ground ; should not become attached to his hut, and should live under the shade of trees.

27. He may eat . . . . by placing the food in his hands.

31. On (being seized) by some incurable disease and the like, he should, facing north-east (ऐशान) and maintaining himself only on water and air, established firmly in *yogic* contemplation, move steadily onwards till the body falls down. This mode of dying, termed *mahāprasthāna*, is the one enjoined in the Scriptures. Therefore, it is forbidden to die in contravention of the prescribed form !

33. Having lived for some years in the third (*vānaprastha*) aśrama, when a quarter of the duration of life remains to be spent, he should renounce all things and enter *sannyāsa.*

39. He who, giving the gift of fearlessness to all kinds of moving or unmoving living beings, enters from the *grihasta* into the *sannyāsa aśrama* . . . reaches high heavens !

40. The twice-born soul (from whom living beings do not experience the least fear) ceases to fear any one on the dissolution of its physical body !

41. He who has renounced home, who carries a stick, a (beggar's) bowl etc., who observes the vow of silence, and who is indifferent to the delicacies of taste in what is given to him as food, enters *sannyāsa.*

42. Salvation is attained individually, that is, only when one has given up all company : for this reason one should move about alone for *bhikshā* (obtaining food) !

43. He (the *sannyāsin*) does not touch the element of fire ; he is homeless ; he does not seek to cure his ailments ; he is steady of faith, observing the vow of silence, devoted, with one-pointed concentration to pure (self) contemplation, living in forests and visiting villages only for obtaining his food !

45. To avoid the contact of such things as hair, bones and the like, with his body, he should move along (only) after carefully examining the ground in front of him ; he should drink water after straining it through a piece of cloth ; he should speak words which are purified by truthfulness ; and he should maintain the purity of his soul by refraining from evil thoughts !

47. He should not resent harsh words addressed to him by others ; he should not be discourteous to any one, . . . and in case of illness or discomfort should not entertain a feeling of enmity for any one, on account of the body, which is perishable !

48. He should not be angry with him who is in anger ; he should overcome insult with sweet speech . . . !

49. Constantly engaged in the contemplation of the Self, seated in a proper posture, he should remain (mentally) detached even from his bowl and staff !

50. He should not seek to obtain *bhikshā* (food) by means of prognostication, palmistry, and the like, nor by interpreting Scriptural text.

51. For his food he should not go to a place where *vānaprasthas* (householders in the third stage), feasting Brahmanas, birds or dogs, are gathered together!

52. Growing the hair, nails, beard, and moustache, and carrying the bowl, the staff and the gourd, he should move about without causing injury to any living being!

55. He should take food only once a day to preserve his life; he should not take food more than once, because he who eats frequently develops a craving for the enjoyment of the (objects of the) senses!

56. When smoke has ceased to emanate from (the householders') kitchens, when the noise of grinding (things) has stopped, when the fire in the stoves is extinguished, and when people (the householders) have taken their food, the *sannyāsin* should accept *bhikshā* out of what is left!

57. He should not feel distressed by non-obtainment or happy by the obtainment of food, and he should not indulge in such thoughts as the following: 'this gourd (of mine) or this *danda* (staff) is not attractive; I shall throw it away and take this other one which is nice!'

58. He should be averse to accepting food offered with affection, to avoid the growth of a feeling of attachment for the giver; because that way the *samsāra* (transmigratory condition) is prolonged!

59. By reducing the quantity of food and by staying in lonely places he should subjugate his senses, and withdraw from the objects of pleasure !

60. By the subjugation of the senses, by the elimination of attachment and aversion, and by refraining from causing injury to living beings one becomes qualified to attain salvation !

61. The saint should meditate on the consequences of not doing what is enjoined in the Scriptures and of doing what is forbidden, which acts lead to a re-birth in the animal kingdom; he should also meditate on the cause of hell-life and of the intense suffering that is caused in the hereafter, as they are described in the Scriptures !

62. He should regard as the fruition of evil *karmas* such incidents as separation from dear and near ones, association with evil-doers, the approach of old age, suffering caused by disease, and the like !

63. He should regard death, disease, the pain associated with gestation, and births in the (innumerable forms of the) lower kingdoms, *e.g.*, dogs, jackals etc., as forms of the bondage of his soul !

64. He should meditate on pain as the fruition of irreligious, and on salvation, which signifies the realisation of supreme bliss, as that of religious activity !

68. Though his body may be in pain, he should during the day as well as at night always move about only after carefully examining the ground to avoid causing injury to small insects, ants, and the like !

69. For the eradication of the sin of *himsā* (injuring living beings) when caused unconsciously, he should perform *prāṇāyāma* (*yogic* breathing) six times after bathing!

71. As gold in the crucible is purified by the burning up of the impurities adhering to it by means of fire, in the same way all the impurities arising from the functioning of the senses are consumed by *praṇāyāma*!

72. One should destroy such faults as attachment, and the like, by means of *prāṇāyāma*, get rid of evil (inclinations) by fixing the mind in meditation on the Supreme Self, cancel the *yoga* (connection with the outside world) by withdrawing the senses from the objects of desire, and by the purest contemplation overcome anger, greed, and the other kinds of passions!

77. The body which is threatened with old age, and is the source of sorrow, the abode of innumerable ills, subject to hunger, thirst, heat, and cold, the centre of *rajoguṇa* (activity or motion) and perishable, should be dissolved in such a manner that no more bodies should arise in the future!

GENERAL INDEX.

PAGES

By the same Author.

	Rs.	a.	p.
1. The Key of Knowledge (Second edition)	12	0	0
2. The Practical Path	3	0	0
3. The Confluence of Opposites (sec6nd edition)	2	8	0
4. असहमत-संगम	1	1	0
5. गूढ़-वाणी	1	0	0
6. Atma Ramayana	1	0	0
7. Science of Thought (Second edition)	1	0	0
8. Glimpses of a Hidden Science in Original Christian Teaching ...	1	0	0
9. The Householder's Dharma (English translation of S'ri Ratna Karaṇda S'ravakachara) with Commentary and a Philosophical Introduction	0	12	0
10. Sannyasa Dharma (cloth bound)	2	0	0
,, (With thick paper cover)	1	8	0
11. Sacred Philosophy ...	0	3	0
12. A Peep Behind the Veil of Karma	0	2	0
13. What is Jainism?	0	1	0
14. Atma Dharma	0	4	0
15. Immortality and Joy ...	0	2	0
16. Jaina Conceptions... ...	0	2	0
17. Jaina Law	7	8	0
18. Where the Shoe Pinches ...	0	8	0
19. Jainism and Dr. H. S. Gour's Hindu Code	0	2	0
20. Discourse Divine (English translation, with Notes, of S'ri Is'topades'a) ...	0	8	0

			Rs.	a	
21.	Logic for Boys and Girls	...	0	1	0
22.	إتحاد المخالفين ...	...	1	8	0
23.	Jaina Law (Hindi)	...	2	0	0
24.	Jaina Law (Urdu) ...	...	1	0	0
25.	सनातन जैन धर्म ...	...	0	4	0
26.	जैन कर्म सिद्धान्त ...	...	0	2	0
27.	जैन धर्म क्या है ...	...	0	1	0
28.	अमर जीवन और सुख का संदेश	...	0	1	0
29.	व्याख्यान (आत्म सम्मेलन)	...	0	4	0
